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Early English Text Society.

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FROM
TWO OLD ENGLISH MANUSCRIPTS OF 1230 A.D.

WITH
Renderings into Modern English,
BY THE
REV. O. COCKAYNE, AND EDMUND BROCK.

EDITED BY THE
REV. OSWALD COCKAYNE, M.A.,

ST. JOHN'S COLLEGE, CAMBRIDGE;
EDITOR OF *LEECHDOMS* *SIARCRAFT* AND *WORTCUNNING*, ETC. ETC.

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The Publications for 1865 and 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but four for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as several hundred additional names are required before the Texts for 1866 can be sent to press.

The Publications for 1864 (one guinea) are:—

1. EARLY ENGLISH ALLITERATIVE POEMS, ab. 1360 A.D. ed. R. Morris. 16s.
2. ARTHUR, ab. 1440, ed. F. J. Furnivall. 4s.
3. LAUDER ON THE DEWTIE OF KYNGIS, &c., 1556, ed. F. Hall. 4s.
4. SIR GAWAYNE AND THE GREEN KNIGHT, ab. 1300, ed. R. Morris. 10s.

The Publications for 1865 (one guinea) are:—

5. HUME'S ORTHOGRAPHIE AND CONGRUITÉ OF THE BRITAN TONGUE, ab. 1617, ed. H. B. Wheatley. 4s.
6. LANCELOT OF THE LAIK, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. GENESIS AND EXODUS, ab. 1250, ed. R. Morris.
8. MORTE ARTHURE, ab. 1440, E. Brock. 7s.
9. THYNNÉ ON CHAUCER'S WORKS, ab. 1526, ed. Dr. Kingsley.
10. MERLIN, ab. 1440, Part I, ed. H. B. Wheatley.
11. LYNDESAY'S MONARCHIE, &c., 1552, Part I, ed. F. Hall.
12. WRIGHT'S CHASTE WIFE, ab. 1462, ed. F. J. Furnivall. 1s.

The Publications for 1866 are:—

13. SEINTE MARHERTE, 1300-1350, ed. Rev. O. Cockayne.
14. KING HOIN, FLOUIS AND BLANCHEFLOUR, &c., ed. Rev. J. R. Lumby.
15. POLITICAL, RELIGIOUS, AND LOVE POEMS, ed. F. J. Furnivall.
16. THE BOOK OF QUINTE ESSENCE, ab. 1460-70, ed. F. J. Furnivall.
17. PARALLEL EXTRACTS FROM 20 MSS. OF PIERS THE PLOWMAN, ed. Rev. W. W. Skeat.
18. HALL MEIDENHAD, ab. 1200, ed. Rev. O. Cockayne.
19. LYNDESAY'S MONARCHIE, &c., Part II, ed. F. Hall.
20. HAMPOLE'S ENGLISH PROSE TREATISES, ed. Rev. G. G. Perry.
21. MERLIN, Part II, ed. H. B. Wheatley.
22. PARTENAY OR LUSIGNEN, ed. Rev. W. W. Skeat.
23. DAN MICHEL'S AYEENBITE OF INWYT, 1310, ed. R. Morris.

The Publications for 1867 (one guinea, less Nos. 24, 25, 26, out of print) are:—

24. HYMNS TO THE VIRGIN AND CHRIST; THE PARLIAMENT OF DEVILS, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. THE STATIONS OF ROME, THE PILGRIMS' SEA-VOYAGE, WITH CLENE MAYDENHOD, ed. F. J. Furnivall. 1s.
26. RELIGIOUS PIECES IN PROSE AND VERSE, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. LEVIN'S MANIPULUS VOCABULORUM, 1570, ed. H. B. Wheatley. 12s.
28. WILLIAM'S VISION OF PIERS THE PLOWMAN, 1362 A.D. Part I. The Earliest or Vernon Text; Text A, ed. Rev. W. W. Skeat. 6s.
29. EARLY ENGLISH HOMILIES (ab. 1250-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. PIERCE THE PLOUGHMANS CREDE, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. MYRC'S DUTIES OF A PARISH PRIEST, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. THE BABES BOOK, URBANITATIS, THE BOOKS OF NOURTURE OF JOHN RUSSELL AND HUGH RHODES, THE BOOKS OF KERUYNG, CURTASYE, AND DEMEANOUR, &c. with some French and Latin Poems on like subjects, ed. from Harlian and other MSS. by F. J. Furnivall. 15s.
33. THE KNIGHT DE LA TOUR LANDRY (from French of A.D. 1572), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. EARLY ENGLISH HOMILIES (before 1350 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II, ed. R. Morris, LL.D. 8s.
35. LYNDESAY'S WORKS, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. MERLIN, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. SIR DAVID LYNDESAY'S WORKS, Part IV., containing An Satyre of the Three Estaites. Edited by F. Hall. 4s.
38. WILLIAM'S VISION OF PIERS THE PLOWMAN, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. THE ALLITERATIVE ROMANCE OF THE DESTRUCTION OF TROY, translated from Guido de Columna. Edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donaldson, Esq., and the Rev. G. A. Pantou. Part I. 10s. 6d.

☞ The Subscriptions for 1872 became due on Jan. 1, and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec., GEORGE JOACHIM, Esq., St Andrew House, Change Alley, London, E.C., by Post-office Order on the Chief Office, or to the Society's account at the Union Bank, Argyll St, Regent St, London, W.

☞ No books will be sent to any Member until his Subscription for 1872, and his arrears, if any, are paid.

Early English Text Society.

Eighth Report of the Committee, January, 1872.

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§ 1. THE Society's Texts last year took an extraordinary range, as well in language as in subjects of interest. Stretching, on the one hand, from the time of Alfred to that of James I, they reacht, on the other, from the sufferings of Christ, from the Holy Grail, 'mystic, wonderful,' to sketches of Scotch manners in 1530, and of London follies in 1617. But over all this range the purpose of the Society was well carried out,—the desire to make plainer to Englishmen of to-day the life, the thought, and tongue of their forefathers, who in olden time called England 'home.'

The 'Joseph of Arimathie,' or History of the Holy Graal,

took men back to the Crusades of the twelfth century, and our own Lionheart, whose father's chaplain gave the world the vision of the Blood of God, to lift them out of the fierce passions of lawless life into the purity and holiness that alone could fit them for heaven. Still has the Vision power over us ; never will it lose its fascination over the student of Middle-Age Romance. The ancient fragment of its History issued by the Society was first made known to Arthurian readers by its editor, Mr Skeat ; and the three black-letter lives of Joseph of Arimathæa reprinted in the Appendix, with the quaint woodcut of the Glastonbury Thorn from Pynson's edition, and the general Introduction by Mr Skeat, added much to the interest of the book.

'King Alfred's West-Saxon Version of Gregory's *Pastoral Care*' chiefly claimed attention on account of its language. It gave opportunity for the study of the 9th-century forms, in contrast with those of the later stages of the language represented in most of our printed Anglo-Saxon books. But it was impossible for a reader to follow, page after page, the precepts of the old saint, without strong sympathy with his purpose, and without feeling what help his wise counsels must have given to those who in Alfred's time shepherded the flocks of God in our land. The teacher evidently taught from the experience of his own heart, warning his hearers against the temptations he had himself felt.

In 'The Legends of the Holy Rood, Symbols of the Passion, and Cross-Poems,' was contained a rare store of curious stories about the finding and making of Christ's Cross, the history of the tree from which it was cut, the nails that were driven into it, and everything else belonging to it,—details in which the mediæval mind ran riot. But the volume also included some very pathetic poems on the subject which most took hold of the religious feeling of the Middle Ages, the Mother by the Cross of her Son. Divine or non-divine, here all were one ; and all hearts beat as they heard the sad lament—

Feet, and fayre hondes,
That nou ben croised ! I custe hem ofte ;
I lulled hem ; I leid hem softe.
Cros ! thou holdest hem hize on lofte,
Bounden in bledyng bondes !

Mother and child ; life and death ; the fate of the world : no wonder that such topics toucht the hearts of men.

The seven 'Minor Poems of Lindesay' brought again under view the social condition of Scotland in the middle of the 16th century, which had been dealt with by the former Parts of the poet's works, and by Lauder. The evils of Roman Catholicism,

the abuse of the Confessional, the misdeeds of courtiers, the absurdities of doctors, of women's long tails and veils, were all exposed in the strong, straight-hitting words of the forwarder of the Reformation in Scotland. Prof. Nichol's rapid sketch of Scotch Poetry, prefixt to these Poems, served, on the one hand, to bring under the notice of Southrons many names and works of worth not familiar to them before; and, on the other, to set Lyndesay, Lyon King, in his right place among his peers.

Of 'The Times' Whistle and other Poems, by R. C. gent, A.D. 1616,' some account was given in our last Report, p. 6; and a justification was there put forward of our Society's undertaking so late a work. Now that the book has appeared, its contents have proved the wisdom of its production. Its sketches of London and English life in Shakspeare's time, the light it has thrown on many of the dark places of its day, have rendered the book acceptable to a larger circle of readers than the Society includes, and have shown that it would have been an act of culpable folly for the Committee to have left the MS. longer unprinted, especially when there was no other Society than our own to put it in type.

Assuredly the Texts of our Original Series in 1871 have nothing to fear when compared for range, variety, and interest, with those of any former year. Of course they were limited in number by the perpetual want of money, that the Society suffers; but still, for their guinea, subscribers got over a thousand pages of sound matter,—less than a farthing a page.

§ 2. The income of the Extra Series is unluckily so much less than that of the Original Series, that in the former only three Texts could be issued in 1871. Yet the first two of these were of singular value to the student of Tudor England, from the light they threw on the social evils of Henry VIII's and his son's times, and the need they showed for a political as well as a religious Reformation. Across the gulf of three hundred years came voices to us that our own days echo; cries of the sacrifice of men to money, of the poor to landlords' and masters' greed; calls for a wider, a better education; demands for the removal of hindrances to men's well-being; reminders to us of what since then had been won from prejudice and ignorance; reminders, too, of how much remains to win.

Are such works 'dry-as-dust'? Nay, rather, living things, wet with the tears, quivering with the emotion, of those who yet plead and struggle for the Right.

Starkey's treatise, printed for the first time from the manuscript by the Society, is an authority of the first order, which

no historian or student of Henry's reign can neglect; and the volume of *Supplications* is not far short of it in importance.

The third Text of the Extra Series was Part III of Mr Ellis's great work on 'Early English Pronunciation,' a work of which English scholarship may be proud.¹ Of the three Parts, this third proved the most interesting, for it contained Mr Ellis's views of the pronunciation of Chaucer and Shakspeare, of Gower, Wycliffe, Spenser, and Sidney, besides the treatises of William Salesbury, which were the foundation-stones of Mr Ellis's investigations. A critical text of Chaucer's Prologue to his *Canterbury Tales*, and a Pronouncing Vocabulary of the sixteenth Century, were also included in this Part, with much other important matter. Our Members will hear with pleasure that Mr Ellis has recovered his health, and that they may look for the completion of his most valuable work in 1874 or 1875.

§ 3. *Original-Series Texts for 1872.* Of these the first was ready last June, but had to be kept back from want of subscriptions to bring it into last year's issue. It is the volume *An Old-English Miscellany* edited by the Rev. Richard Morris, LL.D., mentioned in our two last Reports. The contents of the volume range from the 13th to the 15th century, and contain, besides the quaint *Bestiary* from the Arundel MS. 292, and the curious old Kentish Sermons from a French original that Mons. Paul Meyer pointed out, a very interesting collection of religious Poems, and two texts of the Proverbs of Alfred. The second Text is Part II of *King Alfred's West-Saxon Version of Gregory's Pastoral*,—edited by Mr Henry Sweet of Baliol,—of which the first Part has already been noticed on p. 2 of this Report. In his Introduction in Part II, Mr Sweet has—for the first time these 800 years—pointed-out the special characteristics of the language of Alfred's time, and contrasted it with the later stages of Anglo-Saxon. The Latin text of the Pastoral, of which Mr Sweet had at first intended to print a critical edition as an Appendix to the Society's book, he has since been obliged to postpone indefinitely, from want of time; but the Latin is easily accessible else-

¹ 'Mr Ellis's great work on "Early English Pronunciation..." well exemplifies the benefit which societies like the Early English, the Philological, and the Chaucer, are able to confer. No publisher, we feel certain, would have undertaken its publication. The author must either have published it himself with the certain result of a heavy pecuniary loss, or the world must have suffered the still heavier loss of the work altogether. It is of course superfluous to praise Mr Ellis, and that thoroughness with which... he has worked out every detail, however minute... Our feeling in reading Mr Ellis's pages is, that he has done a work which will never require to be done again.'—*Westminster Review*, No. LXXX. Oct. 1871, p. 565.

where. The third Text will be the two short thirteenth-century versions (MSS. ab. 1230 A.D.) of the Life and Martyrdom of *Juliana*, that of the Bodleian MS. being edited by the Rev. T. O. Cockayne, and that of the Cotton MS. by Mr E. Brock, both with renderings into modern English. These three Texts will be issued early in February.

Three more Texts are in active preparation, and will, it is hoped, be ready in the spring: Part II of the alliterative *Gest Historiale of the Destruction of Troy*, edited from the unique MS. in the Hunterian Museum at Glasgow, by the Rev. G. A. Panton and Mr D. Donaldson; the fourth and concluding Part of the prose Romance of *Merlin*, edited by Henry B. Wheatley, Esq.; and three Texts of the *Lay Folks' Mass-Book*, edited by the Rev. T. F. Simmons, Canon of York.

The *Mass-Book* has been long in type, and proofs of it have been widely circulated in the hope of getting other versions, or the original of the poem, but in vain.

§ 4. *Extra-Series Texts for 1872.* First, the curious Epigrams and other tracts of Robert Crowley, printer and preacher on the social evils of England in 1550-1 A.D., which were described at length on pages 12-13 of our last Report. This volume was ready for issue in the summer of 1871, before its editor, Mr J. M. Cowper, left England for Lima, but it had—like the *Old-English Miscellany* for the Original Series—to be kept back for want of funds. Second: Chaucer's *Treatise on the Astrolabe*, A.D. 1391, of which Mr Skeat has examined sixteen MSS., and chosen the best two as the basis of his edition for the Society. The MSS. of this work are—specially at the end—in a much greater mess, as to sense, than the MSS. of any of Chaucer's other works, but Mr Skeat believes that by collation and correction, he has secured a satisfactory text of the great poet's school-book for 'Lowis' his 'lytel sonne.' The Chaucer Society will issue this edition to its Members too, and will share with ourselves the cost of producing it. Third: Mr J. A. H. Murray has promised to finish by April the famous *Complaynt of Scotland*, ab. 1548 A.D., described in our Fifth Report, Jan. 1869, p. 20, and which has been long in type. Its picture of the social condition of Scotland at its date, its account of the Tales, the sweet Songs, the Tunes and Dances of the peasantry, cannot fail to interest every reader, while its antagonism to England will amuse him. If, after paying for these three books, there are any funds left for a portion of Barbour's *Bruce*, it will be issued accordingly.

§ 5. So many questions have been asked as to the probable date of issue of books long announced by the Society, that—

though at the risk of possible disappointment in some cases—the Committee think it well to set down the order in which they believe the Texts of the next three years will appear in the Original Series:—

1873.

Old-English Homilies, Series II, ed. Rev. R. Morris, LL.D., from the unique MS. in Trinity Coll. Cambridge. *(Nearly all printed.)*

Palladius on Husbandrie, englisht (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A., from the unique MS. in Colchester Castle.

(Nearly all printed.)

Vision of Piers Plowman, Text C., ed. Rev. Walter W. Skeat, M.A.

The Gawaine Poems, ed. Rev. Richard Morris, LL.D.

Lyndesay's Works, Part VI, ed. Jas. A. H. Murray, Esq.

Sir Gengerides, a Romance, ab. 1430 A.D., ed. W. Aldis Wright, Esq., M.A., from the unique MS. in Trinity Coll. Cambridge.

1874.

Cursor Mundi, Part I, the Northern and Midland versions, from the MSS., on opposite pages, ed. Rev. R. Morris, LL.D. *(At press.)*

Notes on the Vision of Piers Plowman, by the Rev. W. W. Skeat, M.A.

The Charlemagne Romances, I, Sir Ferumbras, ed. Jn. Shelly, Esq., from the unique MS. in the Bodleian.

Cato's Morals, ed. Edmund Brock. *(At press.)*

The Rule of St Benet, five texts, ed. Rev. R. Morris, LL.D. *(At press.)*

1875.

Ælfric's Metrical Homilies, ed. Rev. Walter W. Skeat, M.A.

The Charlemagne Romances, Part II, ed. Jn. Shelly, Esq.

The Blickling Anglo-Saxon Homilies, ed. Rev. R. Morris, LL.D., from the late Marquis of Lothian's unique MS. *(At press.)*

Jon the Gardener, &c., An Early-English Herb-Book, ed. Rev. T. O. Cockayne.

But the order of these books will be liable to be shifted at any time by one editor having his work ready before another's, as notified in our Sixth Report for January, 1870, p. 2, § 3; or want of money may cause delay in the issue.

A second volume, though a small one, on *English Gilds*, will be produced in course of time, to include two fresh London-Gild statutes that have been found among the Rawlinson MSS. at Oxford, the Account book of the Sleaford Gild, and any other like documents that may turn up.¹ These will be pre-faced by a short Essay putting forward the opposite theory to Dr Brentano's, so ably maintained by Mr H. C. Coote in the London and Middlesex Archæological Society's Transactions, 1871,² namely, that the English Gilds were not self-originant,

¹ The Register of the Corpus Christi Gild at York is in the press for the Surtees Society.

² The Part contains the Ordinances of the following London Secular Gilds:

but were direct descendants of the old Roman *Collegia*, with which Mr Coote has shown that they have at least 15 essential points in common.¹

After the works above-named will come Dr Morris's third series of Old English Homilies, and the completion of the Anglo-Saxon ones; Audelay's Works; the *Catholicon Anglicum*, and other early Dictionaries; Barbour's Troy-Book and Lives of Saints; Gospel-Stories and poems from the Vernon MS.; the Southern-dialect Saints-Lives in Harl. MS. 2277; Adam Davie's Works, &c. When these, and other minor works mentioned in pages 24-6 of our Fifth Report, Jan. 1869, have been cleared off, we may hope to produce the great Cyclopædia of Middle-age learning, *Bartholomæus de Proprietatibus Rerum*, enlighted by Trevisa in 1399, and then take up Occleve, Lydgate, Peter Idle, Hugh Campden, &c. There is at least twenty or thirty years' work ahead of us, unless the talkt-of Anglo-Saxon Text Society, and a Lydgate Society, will clear out of our way all the earlier and later MSS. that we have to print.

§ 6. The order of the future texts of the Extra-Series is liable to doubt, on account of the inability of Mr Furnivall to obtain access to the Jersey copy of Caxton's edition—the only one that has the text complete—of Maleore's *Morte Darthur*. If an opportunity for collating the few pages needed can be got in 1872, the first Part of the *Morte Darthur* will be produced in 1873; but if not, then Part I of the re-edition of Lonelich's *Seynt Graal*, or 'History of the Holy Grail,' will be issued, together with either the *Myrroure of our Lady*, 1530,² or Henry Brinklow's *Complaynt of Roderyck Mors*, ab. 1536 A.D., and his *Lamentacion against the Citie of London*, 1542, all of which are noticed in our last Report, p. 14, 13. As soon as one

Glovers, A.D. 1354; Blacksmiths, A.D. 1454; Shearmen, A.D. 1452; Water-bearers; Guild of the Holy Blood of Wilsnak in Saxony, A.D. 1459 and 1490; Guild of St Katherine, A.D. 1495; Ordinances of Clerks' Wages, 1456, &c. On Merchant-Gilds (not Craft ones) see some remarks in Mr Jas. Thompson's "Essay on English Municipal History," Longmans, 1867.

¹ See M. Gaston Boissier's article on 'Les Associations Ouvrières et charitables dans l'Empire Romain' in the *Revue des Deux Mondes*, Dec. 1, 1871. The associations had their presidents (*magistri, quinquennales*), their treasurers (*questores*), their official list (*album*) of members, their entrance fees, and their monthly payments. The burial societies were especially important, and to these the earliest Christian associations belong. All had their common meetings (a quorum being necessary for any business), their dinners at regular times, their regulations as to expenses.—*Academy*, 15 Dec., 1871, p. 564, col. 2.

² Prof. Brewer cannot yet fix a date for the appearance of Starkey's *Life and Letters*.

Romance is finisht, another will take its place, and be accompanied by either Part IV of Mr Ellis's *Early English Pronunciation*, or the volume of *Early Interludes* (7th Report, January, 1871, p. 14), Harrison's *Description of England*, Stafford's *Examination of Certain Ordinary Complaints*, 1581, or another of the *Tudor-England Series*. The object will be to make the Extra-Series henceforth mainly one of Romances, but yet to keep up in it that set of illustrations of later social life which the *Book of Curesey*, *Queen Elizabethes Achademy*, *Avdelay and Harman*, *Andrew Boorde*, *Starkey*, and the *Supplications* have so well exemplified.¹ With much Fancy a little Fact may be usefully mixt.

§ 7. *Reprints of 1865.* Of these, which should be eight in number, only four could be issued last year; and from the cause which affected both our other series, want of funds. When the series of Reprints was first announced, in the note to page 1 of our Third Report for January, 1867, the Committee gave clear notice that 'No subscriptions for any current year will be carried to this Reprinting-Fund,' but they undertook to supplement the subscriptions to the Reprints by the money derived from the sales of back Texts. This they have done; and, by means of back-sale monies (£62 16s.), have enabled the subscribers for the texts of 1864 and 1865 to have the four Texts of 1864, and the four Texts of 1865 as yet issued, which cost above £220, although the subscriptions are 70 guineas in arrear. Another Text for 1865, *Genesis and Exodus*, No. 7, is in the press, and is estimated to cost £100. If, then, all the subscriptions are paid up, and £30 be available from back sales, the utmost that the Committee can give for these sums will be the *Genesis*, unless they burden the current year's income with the payment for the other three texts of 1865,—*Thynne* (No. 9), *Merlin I* (No. 10), and *Lyndesay I* (No. 11), costing about £150,—or victimize Mr Childs for two of the Texts, and Mr Austin for the other. Still, as the back Texts go on selling, no doubt arrangements can be made for completing the 1865 Texts. But on looking to the sum, over £650, required for the Texts of 1866, and contrasting it with the sum (£127 1s.) that four years' trial of the Reprinting scheme has shown can be raised for 1866, the Committee are forced, though most reluctantly, to give-up the hope of ever being able to reprint these Texts. All that the Committee can do is this: If the promist 121 subscribers will pay their guineas in advance

¹ Mr Arber has already taken off our hands Roy's bitter *Rede me & be not wroth*, and he promises next autumn Stubbes's *Anatomie of Abuses*, which is indispensable to the student of Elizabethan England.

for the only two Texts of 1866 necessary for them to have¹, that is, *Lyndesay's Monarche*, Part II, and *Merlin*, Part II, the Committee will undertake to produce these two Texts in 1872, though the subscriptions will not be enough to pay for them, and the Committee will also arrange with their printers and publisher for the reprint of Part I of the *Merlin* and Part I of the *Monarche*, on the chance of clearing their cost by enabling complete sets of the books to be sold to the Trade.

Much as the subscribers to the Reprints may feel disappointed at not being able to complete their sets, they must attribute it partly to their own want of energy in getting more subscribers, and partly to the indifference—arising mainly from ignorance—of Englishmen generally to their old Literature. The Committee cannot take any blame on themselves in the matter: the Reprints were not undertaken for their convenience; on the contrary, the Reprints have been a very great nuisance to the Society's officers and editors, and have also deprived Members old and new of extra books, by absorbing back-sale money which would have otherwise gone to produce fresh Texts. But still the Committee have willingly done their best for the scheme, out of regard for the subscribers to it, and will be ready at any future time to take advantage of any chance that may offer, to reprint the rest of the 1866 Texts, even if it be necessary to sell the whole of the back-texts of 1864, -5, and -6 for the purpose.

§ 8. *Large-Paper copies of Romances and Poems.* Application having been made from Manchester for the terms on which Large-Paper copies of the secular poetical works in the Original Series could be supplied, the Committee find, that if 25 members will undertake to buy the large-papers at 1s. a sheet of 16 pages, they can have copies of all or any of Nos. 2, 4, 6, 8, 12, 32 (rearranged), 39 (and its continuation), 44,—and of any of the religious poems except No. 15. The books could be delivered within 6 weeks of the number of 25 subscribers being completed, and the subscriptions paid in advance. Letters on this subject should be sent, not to the Hon. Sec., but to John Leigh, Esq., Sandiway House, Whalley Range, Manchester.

§ 9. *Prizes.* Through the kindness of the Professors and Teachers who hold examinations for them, our Prizes continue to encourage among some students and boys a study of our early Language and Literature; but the hold of Classics is too firmly fixt for the displacement of any of its fangs by English to happen rapidly. The only hope is, that when, in later life,

¹ Nothing short of a subscription of five guineas a-piece by the Members who now want the 1866 Texts, will enable the Committee to produce them.

men's Classics drop off them, their early English studies may still cling to them. The following is the list of the Winners of, and Examiners for, our Prizes in 1871 :—

<i>Winners.</i>	<i>Examiners.</i>
Geo. Gardiner, Perthshire	Prof. Masson, University, Edinburgh
John P. Struthers, Glasgow	Prof. Nichol, University, Glasgow
John Glasse, Auchtermuchty	Prof. Baynes, University, St Andrew's
B. Banks, 1870	
Thos. B. Willson, 1871 }	Prof. Dowden, Trin. Coll., Dublin
1 Wm. D. Blyth }	<i>The late</i> Prof. Rushton, Queen's College,
2 Wm. C. Taylor }	Cork
John O'Beirne Croke	Prof. Moffatt, Queen's College, Galway
1 W. C. Shera Laird	
2 { Joseph E. C. Munro }	Prof. Yonge, Queen's College, Belfast
2 { John Laurence Rentoul }	
Chas. E. Moyse, Torquay	Prof. Morley, University Coll., London
Robt. Arthur Germaine	Dr S. C. Davison, University Coll. School
John Elliot	Rev. Dr R. Morris, King's Coll. Evening
	Classes ¹
E. Brand Scallon	The Masters, King's College School
William Summers	Prof. Ward, Owen's Coll., Manchester
R. Muilman Chiswell	Dr E. Adams, Evening Class, ditto
Cecil Bendall }	Rev. E. A. Abbott, City of London School
T. T. Jeffery }	
Ashton }	
Mercer }	Rev. G. Perkins, Manchester Gram. Sch.
Beer }	
Miss Every	R. Spence Watson, Esq., Literary and Phi-
	losophical Soc., Newcastle
Nathaniel Micklem	Dr R. F. Weymouth, Mill Hill School
	Rev. A. Jessopp, D.D., Norwich School
William Henry Line }	Rev. S. J. W. Sanders, Bedfordshire
Francis Logan (2nd prize) }	Middle-Class School

The only addition made during 1871 to the list of places receiving Prizes, was that of the 'Akademie zu Münster,' Westphalia, at the request of Prof. Horstmann.

§ 10. Since we noticed in 1869 "the awakened interest in the study of Early English," outside our Society, some signs have been given that that interest continues, though it has not been sufficient to increase our own numbers. Dr Morris's *Selections from Chaucer* has reached a 2nd edition; his *Specimens of Early English* to 1400 A.D. is now being extended and re-edited by him and Mr Skeat, with a Glossary extending over 115 pages, and

¹ No examination was held in the College day-classes either in 1870 or 1871.

containing several thousands of references, forming a compendious handbook of the language of the fourteenth century. Dr Morris's *Historical Outlines of English Accidence* is just ready; Mr Skeat's own school edition of the second version of the *Vision of Piers Plowman* has been published, and largely used, and his *Specimens of English from the Crede to the Shepherd's Calendar* (1394 — 1579) has lately appeared. Other works have been Prof. March's able 'Comparative Grammar of Anglo-Saxon;' Mr Skeat's critical edition of the Anglo-Saxon and Northumbrian versions of St Mark's Gospel, on the plan of the edition of St Matthew's Gospel, as projected, and in part executed by the late J. M. Kemble nearly 20 years ago; Mr Abbott's Shaksperian Grammar; Part I of the 2nd edition of Dr F. H. Stratmann's Old-English Dictionary, 1100 to 1400 A.D., much enlarged and improved, and which ought to be in all our Members' hands; Professor Ten Brink's Chaucer *Studien*; Mr A. E. Brae's carefully annotated edition of Chaucer's *Astrolabe*; the Select Prose Works of John Wycliffe (the text of which unluckily needs re-reading with the MSS.); Mr Earle's 'Philology of the English Tongue;' the new edition of Warton's 'History of English Poetry,' of which the 2nd volume (the first of the text) has been added to, and altered by many members of our Society, so as to bring it up to the present state of knowledge; the translation of M. Taine's glowing account of our early literature in his brilliant and able *History, &c.* Reviewers no longer assure us that the *Ayenbite* is Midland; and of the articles on Chaucer in the last two years, two have shown good knowledge of their subject; but many years must pass, before the prevalent impression is abolished, that (as Mr Skeat said in *The Times*) it is the duty of everybody's neighbour, and not of himself, to know something of Early English and Chaucer. To this end the energies of every Member of the Society should be devoted.

§ 11. *Subscriptions.* The Committee regret very much that the Arrears of Subscriptions complained of in the Reports of 1870 and 1871 have increased instead of decreasing. They "amounted, on Dec. 31, 1870, to £160" (7th Report, p. 18); they amounted, on Dec. 31, 1871, to £175. The Members in arrear have thought it honest to take their fellow-members' books without paying for them, and have considered it consistent with gentlemanly feeling to give Mr Wheatley the trouble of writing to them no less than four times for their arrears, without returning an answer to any of his applications. The Committee have heard of this with much disgust, and have struck these men's names off the Society's list. As too the burden of

12 § 12. *Changes of Officers. A new Honorary Secretary.*

dunning for arrears has added so much to Mr Wheatley's work that he has been obliged to resign his post of *Honorary Secretary*, in which he has rendered such signal service to the Society, the Committee have resolved that the like annoyance shall not be given to his successor, and they have therefore resolved that henceforth

No Texts shall be sent to any Member until his current year's subscription is paid.

Even if this rule should cut down the Members of the Society to four-fifths or two-thirds of their old number, the remainder will have the satisfaction of knowing that only those men who pay for the books get them.

§ 12. *Changes of Officers.* The Committee cannot allow Mr Wheatley's resignation of his Honorary-Secretaryship to pass by without a strong expression of their feeling of the value of the work he has done for the Society for now eight years. Since the beginning of 1864, when the Society started, Mr Wheatley has done single-handed the work of both Honorary Secretary and Treasurer; he has managed the whole of the business-matters of the Society; and few days of the year have past without his pen being employed in its service. He has also edited the unique MS. prose Romance of *Merlin* for us, and the unique MS. tract on the *Britan Tongue* by Hume, besides having designed our Dictionary-Series, and edited the valuable Ryming Dictionary of Levins. Such services speak for themselves; the Committee are sure that all our Members fully recognize them, and that they will be glad to hear that Mr Wheatley has consented to act henceforth as *Treasurer* of the Society. His place as Honorary Secretary will be filled by one of his friends, GEORGE JOACHIM, Esq., of St Andrew House, Change Alley, Cornhill, London, E.C., who has most kindly volunteered to take on himself the trouble of the post.

In connection with these changes, and in conformity with the practice of other Societies, the Committee have thought it well to recognize publicly the position which Mr Furnivall has in fact held since the foundation of the Society by him in 1864; and they have therefore given him the name of *Director*.

In conclusion, the Committee have, with increased urgency, to press on the remaining Members of the Society the *duty* of paying their subscriptions promptly, and of using every effort to supply the places of those Members who have been struck-off the list. We want £1000 a year for each Series, to do our work properly. The usual statement of the Society's condition is subjoined.

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[The Honorary Secretary of the *Chaucer Society*, and the *Ballad Society*, is Arthur G. Snelgrove, Esq., London Hospital, London, E.]

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 WILLIAMS and NOBGATE, Messrs. (4 [sets]).
 WINSTONE, B., Esq.
 WOOD, Rev. J. S.
 WOODLEY, Frank, Esq.
 WOOLLCOMBE, Rev. W. W.
 YOUNG, John, jun., Esq.

For 1866.

CAPARN, Rev. W. B.
 FALCONER, Thomas, Esq.
 PENNSYLVANIA HISTORICAL LIBRARY.
 PORTER, Rd. F., Esq.
 SIMONTON, J. W., Esq.

Abstract of the Income and Expenditure of the EARLY ENGLISH TEXT SOCIETY for the Year ending Dec. 31, 1871.

27

RECEIPTS.		PAYMENTS.	
PRINTING ACCOUNT (Childs) :—		PRINTING ACCOUNT (Childs) :—	
Balance from last Account	£ s. d.	No. 41. Leander's Minor Poems	£ s. d.
Subscriptions	15 1 10	44. Holy Grail	38 0 11
	006 3 0	47. Lyndesay's Works, Part 5	61 3 3
		48. Times' Whistle	36 4 8
		Report for 1870	91 15 3
		Repaid to Reprinting Fund	16 4 3
		Copying, Woodcuts, &c.	73 1 5
		Petty Expenses, Postages, Stationery, &c.	88 12 5
		Banker's Commission, &c.	80 8 0
			6 3 6
			0 11 1
REPRINTING FUND :—		REPRINTING FUND :—	
Balance from last Account	£ s. d.	Printing Account (Childs) :—	£ s. d.
Subscriptions	73 1 5	No. 3. Leander's Dewick	18 19 6
	84 3 0	5. Hume's Orthographie	12 8 0
	157 4 5	6. Lancelot of the Laik	68 19 8
		8. Morte Arthur	77 14 7
		12. Wright's Chaste Wife	10 8 4
		Messrs. Trubner's Commission	178 10 1
			10 14 0
EXTRA SERIES :—		EXTRA SERIES :—	
Balance from last Account	£ s. d.	Printing Account (Childs) :—	£ s. d.
Subscriptions	88 12 5	No. X. Boorde's Introduction	167 15 7
	304 17 0	XI. Barbour's Brus	97 13 3
	393 9 5	XIII. Four Supplications	51 19 8
		Ditto (Austin) :—	
		XIV. Ellis's Early English Pronunciation	126 0 0
		Copying, &c.	443 8 6
		Petty Expenses, Postages, &c.	28 0 10
		Balance at Banker's	1 18 10
			17 6 9
			£1171 18 8

We have examined this Account with the Books and Vouchers, and certify that it is correct.

WM. CUNNINGHAM GLEN, } AUDITORS.
REGINALD HANSON, M.A. }

HENRY B. WHEATLEY, TREASURER.

ORIGINAL SERIES.

The Publications for 1864 (21s.) are:—

1. Early English Alliterative Poems, ab. 1380 A.D., ed. R. Morris. 16s.
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1380, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are:—

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1600, ed. Rev. W. W. Skeat. 8s.
7. Genesis and Exodus, ab. 1250, ed. R. Morris.
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr Kingsley.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.
12. The Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall.

The Publications for 1866 are:—

13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. King Horn, Floris and Blanchefour, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stations of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levin's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Plowman's Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. Myro's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Boke, Urbanitatis, the Bokes of Nourture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeancour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 16s.
33. The Knight De La Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Lyndesay's Works, Part IV., containing Ane Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

The Publications for 1870 are:—

40. English Gilds, their Statutes and Customs, 1389 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and the Origin of Trades-Unions,' by Lujo Brentano. 21s.
41. William Lauder's Minor Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus De Cura Rei Familiaris, with some Early Scottish Prophecies, &c. From a MS. KK. 15, in the Cambridge University Library. Edited by J. E. Lumby, M.A. 2s.
43. Ratis Raving, and other Moral and Religious Pieces in Prose and Verse. Edited from the Camb. Univ. MS. KK. 15, by J. E. Lumby, M.A. 3s.

The Publications for 1871 are:—

44. *The Alliterative Romance of Joseph of Arimathe, or The Holy Grail: a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1526 and 1520) Lives of Joseph; edited by the Rev. W. W. Skeat, M.A.* 5s.
45. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, edited from 2 MSS., with an English translation, and the Latin original, by Henry Sweet, Esq., of Balliol College, Oxford. Part I. 10s.
46. *Legends of the Holy Rood, Symbols of the Passion and Cross.* Poems in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by Rev. R. Morris, LL.D. 10s.
47. *Lyndesay's Works*, Part V., containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3s.
48. *The Times' Whistle*, and other Poems, by R. C., 1616; edited by J. M. Cowper, Esq. 6s.

The Publications for 1872 will probably be:—

49. *An Old English Miscellany*, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10s.
50. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., Balliol College, Oxford. Part II. 10s.
51. *The Life of St Juliana*, 2 versions, with translations; edited from the MSS. by the Rev. T. O. Cockayne. *[In the Press.]*
- The Gest Historiale of the Destruction of Troy*, translated from Guido de Colonna. To be edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donaldson, Esq., and the Rev. G. A. Pantou. Part II. *[In the Press.]*
- The Lay Folk's Mass-Book*, edited from the MSS. by the Rev. T. F. Simmons, Canon of York. *[In the Press.]*
- Merlin*, Part IV., containing Preface, Index, and Glossary. Edited by H. B. Wheatley, Esq.

EXTRA SERIES.

The Publications for 1867 are:—

- I. *William of Palerne; or, William and the Werwolf.* Re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. Skeat, M.A. 13s.
- II. *Early English Pronunciation*, with especial Reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part I. 10s.

The Publications for 1868 are:—

- III. *Caxton's Book of Curtesye*, in Three Versions: 1. from the unique printed copy in the Cambridge University Library; 2. from the Oriel MS. 79; 3. from the Balliol MS. 354. Edited by F. J. Furnivall, Esq., M.A. 5s.
- IV. *Havelok the Dane.* Re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., with the sanction and aid of the original editor, Sir Frederic Madden. 10s.
- V. *Chaucer's Boethius.* Edited from the two best MSS. by R. Morris, LL.D. 12s.
- VI. *Chevelere Assigne.* Re-edited from the unique MS. by H. H. Gibbs, Esq. 3s.

The Publications for 1869 are:—

- VII. *Early English Pronunciation*, with especial Reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part II. 10s.
- VIII. *Queen Elizabeth's Academy, a Book of Precedence, &c.* Edited by F. J. Furnivall, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. Rossetti, Esq., and E. Oswald, Esq. 13s.
- IX. *Awdeley's Fraternite of Vacabondes, Harman's Caveat, &c.* Edited by E. Viles, Esq., and F. J. Furnivall, Esq. 7s. 6d.

The Publications for 1870 are:—

- X. *Andrew Boorde's Introduction of Knowledge, 1547, and Dyetary of Helth, 1542; with Barnes in the Defence of the Berde, 1542-3.* Edited, with a Life of BOORDE, and an account of his Works, by F. J. Furnivall, M.A. 18s.
- XI. *Barbour's Bruce*, Part I. Edited from the MSS. and early printed editions, by the Rev. W. W. Skeat, M.A. 12s.

The Publications for 1871 are:—

- XII. *England in Henry VIII.'s Time: a Dialogue between Cardinal Pole and Lupset, mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII.* Edited by J. M. Cowper, Esq., with an Introduction by the Rev. Prof. Brewer, Calendarer of the State Papers of Henry VIII. Part II. 12s. (Part I., *Starkey's Life and Letters*, is in preparation.)
- XIII. *A Supplication of the Beggars*, by Simon Fish, 1528-9 A.D., edited by F. J. Furnivall, M.A.; with *A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep*, edited by J. M. Cowper, Esq. 6s.
- XIV. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. Ellis, Esq., F.R.S. Part III. 10s.

The Publications for 1872 will be:—

- XV. *Robert Crowley's Thirty-one Epigrams, Voyce of The Last Trumpet, Way to Wealth, &c., 1550-1 A.D.*, edited by J. M. Cowper, Esq. 12s.
- XVI. *Chaucer's Treatise on the Astrolabe, 1391 A.D.* Edited from the MSS. by the Rev. W. W. Skeat, M.A. *[In the Press.]*
- XVII. *The Complaynt of Scotland*, about 1548 A.D., edited by J. A. H. Murray, Esq. *[In the Press.]*
(And probably Barbour's Bruce, Part II. Edited by the Rev. W. W. Skeat, M.A.)

The Chaucer Society.

Editor in Chief.—F. J. FURNIVALL, Esq., 3, St George's Square, Primrose Hill, N. W.

Hon. Sec..—A. G. SNELGROVE, Esq., London Hospital, London, E.

To do honour to CHAUCER, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society is founded. There are many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts are wanted, and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder's proposal is to begin with *The Canterbury Tales*, and give of them (in parallel columns in Royal 4to) six of the best unprinted Manuscripts known. Inasmuch also as the parallel arrangement will necessitate the alteration of the places of certain tales in some of the MSS, a print of each MS will be issued separately, and will follow the order of its original. The first six MSS to be printed are

The Ellesmere (by leave of the Earl of Ellesmere).
 The Lansdowne (Brit. Mus.).
 The Hengwrt (by leave of W. W. E. Wynne, Esq.).
 The Corpus, Oxford.
 The Cambridge Univ. Libr., MS Gg. 4. 27.
 The Petworth (by leave of Lord Leconfield).

Of Chaucer's Minor Poems,—the MSS of which are generally later than the best MSS of the *Canterbury Tales*,—all, or nearly all will be printed, so as to secure all the existing evidence for the true text.

To secure the fidelity and uniform treatment of the texts, Mr F. J. Furnivall will read all with their MSS.

The Society's publications are issued in two Series, of which the first contains the different texts of Chaucer's works, and the Second such originals of, and essays on these as can be procured, with other illustrative treatises, and Supplementary Tales.

The Society's issue for 1868, in the **First Series**, is,

I. The Prologue and Knight's Tale, of the *Canterbury Tales*, in 6 parallel Texts (from the 6 MSS named below), together with Tables, showing the Groups of the Tales, and their varying order in 38 MSS of the Tales, and in 5 old printed editions, and also Specimens from several MSS of the "Moveable Prologues" of the *Canterbury Tales*,—The Shipman's Prologue, and Franklin's Prologue,—when moved from their right places, and of the Substitutes for them.

II.	The Prologue and Knight's Tale from the	Ellesmere	MS.	
III.	"	"	"	Hengwrt " 164
IV.	"	"	"	Cambridge " Gg. 4. 27
V.	"	"	"	Corpus " Oxford
VI.	"	"	"	Petworth " "
VII.	"	"	"	Lansdowne " 851

(separate issues of the Texts forming the 6-Text edition in No. I.)

The issue for 1869, in the **First Series**, is,

VIII.	The Miller's, Reeve's, and Cook's Tales:	Ellesmere	MS.	} with an Appendix of "Gamelyn" from six MSS.
IX.	"	"	Hengwrt	
X.	"	"	Cambridge	
XI.	"	"	Corpus	
XII.	"	"	Petworth	
XIII.	"	"	Lansdowne	

(separate issues of the Texts forming the 6-Text, Part II, No. XIV.)

The issue for 1870, in the **First Series**, is,

XIV. The Miller's, Reeve's, and Cook's Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts.

The issue for 1871, in the **First Series**, is,

- XV. The Man of Law's, Shipman's, and Prioress's Tales, with Chaucer's own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
- XVI. The Man of Law's Tale, from the Ellesmere MS.
- XVII. " " " " " " Cambridge MS.
- XVIII. " " " " " " Corpus MS.
- XIX. The Shipman's, Prioress's, and Man of Law's Tales, from the Petworth MS.
- XX. The Man of Law's Tale, from the Lansdowne MS.
- (each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)
- XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 'the Complaynt to Pite,' 'the Parliament of Foules,' and 'the Complaynt of Mars,' each from six MSS.
- XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 'The Parliament of Foules,' from three MSS.
- XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parliament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, 1. 'The Balade of Pitee by Chauciers;' 2. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.
- XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Complaynt to Pite, III. The Parliament of Foules, IV. The Complaynt of Mars, V. The ABC, with its original from DeGuileville's *Pelerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for 1872, in the **First Series**, is,

- XXV. Chaucer's Tale of Melibe, the Monk's, Nun's Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, and with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
- XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)
- XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)

(The Six-Text Print of the Canterbury Tales will, it is hoped, be completed early in 1874.)

Of the **Second Series**, the issue for 1868 is,

- 1. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two excellent and exhaustive Papers on the use of the final *e* by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).
- 2. Essays on Chaucer, his Words and Works, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr E. Brock.
- 3. A Temporary Preface to the Society's Six-Text edition of Chaucer's Canterbury Tales, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c., &c., by F. J. Furnivall, Esq., M.A.

Of the **Second Series** the issue for 1869 is,

- 4. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the **Second Series** the issue for 1870 is,

- 5. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the **Second Series** the issue for 1871 is,

- 6. Trial-Forewords to my Parallel-Text edition of Chaucer's Minor Poems for the

Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I. (This Part brings out, for the first time, Chaucer's long early but hopeless love.)

Of the **Second Series** the issue for 1872 will be as many of the following as the Subscriptions will pay for:—

a. Supplementary Canterbury Tales: 1. The Tale of Beryn, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. (The text is all printed.) [In the Press.]

b. The original of Chaucer's Man of Law's Tale of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. Also, two French Poems resembling the Reeve's Tale, and two Latin Stories like the Friar's Tale. (The Texts are all printed.) [In the Press.]

c. Essays on Chaucer, his Words and Works, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS, with a translation, by Mr E. Brock. 4. Chaucer's use of the final *e*, by Joseph Payne, Esq. (perhaps with an Appendix, containing Dr R. F. Weymouth's Paper on Anglo-Saxon and Early English Pronunciation). 5. Chaucer's Squire's Tale not borrowed from the French Romance of *Cleomades*; by Henry Nicol, Esq. [In the Press.]

d. Prof. Bernhard Ten Brink's "Chaucer: Studies on the History of his Development, and the Chronology of his Writings," Part I, translated by Miss Ottilie Blind, and revised by the author.

e. The Household book of Isabella, wife of Prince Lionel, son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the British Museum, by Edward A. Bond, Esq., Keeper of the MSS.

f. A detailed Comparison of the *Troilus and Cryseyde* with Boccaccio's *Filosttrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troilus* from the Harleian MS 3943.

For 1873, Part V of the Six-Text edition, containing the Tales of the Clerk, Merchant, Squire, Franklin, Second Nun, Canon's Yeoman, and Manciple, will soon go to press, for the First Series. For the Second, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS Department of the British Museum, is preparing.

The fourth and concluding Part of Mr A. J. Ellis's great work on *Early English Pronunciation* may be expected in 1874 or 1875.

The second French work will be either Guillaume de Machault's *Remède de Fortune* and *Dit de la Fontaine Amoureuse* (to compare with Chaucer's *Dethe of Blanche the Duchesse*), or Jean de Meun's *Livre de Melibée et de Prudence* (from Albertano of Brescia's *Liber Consolationis*, A.D. 1246), or Guillaume de Machault's *Dit du Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS, for the first time, by Monsieur PAUL MEYER. The French *Melibée* will be accompanied (on opposite pages) by its Latin original, edited by Mr KARL SUNDBY of Copenhagen. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 60, Paternoster Row, London, E.C., are the Society's publishers, Messrs Childs its printers, and the Alliance Bank, Bartholomew Lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1868. *More Members are wanted. All the Society's Publications can still be had.*

Prof. Child, of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary,

A. G. SNELGROVE, Esq.,
London Hospital, London, E.

The Ballad Society

was established, on the completion of the print of the Percy Folio MS, to reprint the known collections of Ballads, like the Roxburghe, Bagford, Rawlinson, Douce, &c., and to print Ballads from MSS, and books illustrating Ballad-History. The Ballad Society books are printed in demy 8vo, like those of the Early English Text Society, and the Percy Folio (but on toned paper for the sake of the Woodcuts), and also in super-royal 8vo, on Whatman's eighty-shilling ribbed paper. The subscription for the demy 8vos is *One Guinea* a year; that for the royal ribbed papers *Three Guineas*. The subscriptions date from January 1, 1868. The Society's books are not on sale separately to the public. The Society's printers are Messrs TAYLOR and Co., 10, Little Queen Street, Lincoln's Inn Fields, London, W.C.

More Members and Local Secretaries are wanted.

Subscriptions should be paid either to the account of *The Ballad Society* at the Alliance Bank, Bartholomew Lane, London, E.C., or (by Post Office Order, payable at the Chief Office, E.C.) to—

ARTHUR G. SNELGROVE, Esq.,
London Hospital, London, E.

No. 1. Ballads and Poems from Manuscripts. Vol. I, Part 1, on the Condition of England in the Reigns of Henry VIII. and Edw. VI. (including the State of the Clergy, Monks, and Friars) contains (besides a long Introduction) the following poems, &c.: *Now a Dayes*, ab. 1520 A.D.; *Vox Populi Vox Dei*, A.D. 1547-8; *The Ruyn' of a Ream'*; *The Image of Ypocresye*, A.D. 1533; *Against the Blaspheming English Lutherans and the Poisonous Dragon Luther*; *The Spoiling of the Abbeyes*; *The Overthrowe of the Abbeyes*, a Tale of Robin Hood; *De Monasteriis Dirutis*. Edited by F. J. FURNIVALL, M.A. 1868.

No. 2. Ballads from Manuscripts. Vol. I, Part 2, is in the Press, and will contain Ballads on Wolsey, Anne Boleyn, Somerset, Lady Jane Grey, &c., with an Index and Glossary, by J. H. Backhouse, Esq., and a Preface to the whole Volume. Edited by F. J. FURNIVALL, M.A. 1872. [*In the Press.*]

No. 3. Ballads from Manuscripts. Volume II, Part 1: The Poore Mans Pittance, by RICHARD WILLIAMS, containyng three severall subiects:—(1.) *The firste, the fall and complaynte of Anthonie Babington, whoe, with others, weare executed for highe treason in the feildes nere lyncolns Inne, in the yeare of our lorde—1586.* (2.) *The seconde containes the life and Deathe of Roberte, lorde Deverox, Earle of Essex: whoe was beheaded in the towre of london on ash-*

wensdaye mornynge, *Anno*—1601. (3.) The laste, Intituled "acclamatio patrie," containynge the horrib[le] treason that weare pretended agaynste your Maiestie, to be donne on the parliament howse The seconde [third] yeare of your Maiestie Raygne [1605]. Edited by F. J. FURNIVALL, M.A. 1868. (*The Introductions, by Professor W. R. Morfill, M.A., of Oriel Coll., Oxford, and the Index, will be issued shortly.*)

No. 4. *The Roxburghe Ballads, Part I*, 1869, with short Notes by W. CHAPPELL, Esq., and copies of the original Woodcuts by Mr RUDOLF BLIND and Mr W. H. HOOPER.

No. 5. *The Roxburghe Ballads, Part II*, with facsimile Woodcuts, and Notes by W. CHAPPELL, Esq. 1870.

No. 6. *The Roxburghe Ballads, Part III* (completing Vol. I), with facsimile Woodcuts, and with Notes and an Introduction, giving a full Account of the Roxburghe and the other great Ballad Collections, by W. CHAPPELL, Esq. 1871.

No. 7. *Captain Cox, his Ballads and Books*, or, ROBERT LANEHAM's Letter: Whearin part of the entertainment untoo the Queenz Majesty at Killingworth Castl, in Warwik Sheer in this Soomerz Progress .1575. is signified; from a freend officer attendant in the Court, unto hiz freend, a Citizen and Merchaunt of London. Re-edited, with accounts of all Captain Cox's accessible Books and Ballads, and a comparison of them with those in the *Complaynt of Scotland*, 1548 A.D., by F. J. FURNIVALL, M.A. 1871.

In Preparation, all the Ballads having been copied.

The Roxburghe Ballads. With short Notes by W. CHAPPELL, Esq. Part IV (*beginning Vol. II*), for 1872.

The Civil War and Protectorate Ballads. Edited by E. F. RIMBAULT, Esq., Mus. Doc.

Ballads from Manuscripts. Vol. II, Part 2, containing Ballads on Queen Elizabeth, Essex, Campion, Drake, etc. Edited by Prof. W. R. MORFILL, M.A., Oxford.

St. Juliana.

0

he Lifade
of
St. Juliana,

FROM
TWO OLD ENGLISH MANUSCRIPTS OF 1230 A.D.

WITH
Renderings into Modern English,
BY THE
REV. O. COCKAYNE, AND EDMUND BROCK.

EDITED BY THE
REV. OSWALD COCKAYNE, M.A.,

ST. JOHNS COLLEGE, CAMBRIDGE;
EDITOR OF LEECHDOMS STARCRAFT AND WORTCUNNING, ETC. ETC.

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PREFACE.

It had been my purpose, in editing þe following text, to take some vivacious notice of any criticisms on þe last treatise I had undertaken for þe Early English Text Society ; but so long a time has elapsed since “Hali Meidenhad” appeared, þat þe public interest in attack and defense, lunge and parry, must have long since died away. Whatever I say, þefore, must be sobered down into temperance and calm ; must be simply þe result of þe toil of þe student and translator.

My critics made some easy and cheap fun out of þ and ȝ : none of þem seemed to have any distinct notions on þe subject. I have lately, elsewhere, stated facts ; þat þe earliest MSS. favour þe ȝ, and use it in combinations of all kinds, employing it, wiþ few exceptions, all ȝrough a volume, and seeming to forget þ almost entirely : later writings use þ more by far þan þe oþer form. Much learning arises in reviews out of moþer wit ; to supply þe void of known truȝ, a certain inborn ȝeory is developed ; and because Mr. Novice ȝinks þe Saxons ought to have made a difference, between þorn in ȝick, and þorn in þæt, he holds opinion þat þey did. Þen some bold assertor tells us þat all deviations from his doctrine are corruptions of þe Norman scribes, as if Frenchmen had written for King Ælfred. Now I hold þat in our modern times it is very difficult to separate þe sounds, þe utterance in some instances is distinctly discernible, but in oþers þe two change places easily. It is to be concluded þat, using þe characters indifferently, þe English writers held þe sounds to be identical.

An Edinburgh reviewer, a known writer, finds what he considers a mistranslation on page 36 of “Hali Meidenhad.” “Þe hound at þe hide” is, to his ears, not sense. When a householder kills a sheep or ox, þe hide is valuable eþer for

use or sale; it stinks; it is þerefore þrown over þe palings, or over a pole outside þe house: a hungry dog, a lean dirty dog, ranging about, smells flesh, or guts, or blood, or hide, and coming, pulls at, and drags þe reserved skin: and þat does it no good; broomsticks and stones drive away þe ruffian. "But," says he, "Hude is a well-known word in Anglo-Saxon, signifying Hearth." Some trace of Hude as Heorð may be found at p. 223 of þe folio edition of þe "Laws and Institutes," but þe intervention of a friend and þe courtesy of þe reviewer himself have made me aware that it is þe Scottish usage which makes þe word "well known," and þat þis sense is recorded by Jamieson, as any may see.

Another gentleman of dialectic fame writes about Steap: and þe greater part of his remarks may be summed up by observing þe Latin *Altus*, *high* or *deep*; similarly we might understand steap. He quotes Percy Folio, vol. i. p. 467:

Heere in this ground deepe
is a water strong and steepe.

Such a river seems to me to run at a steep gradient, or a fall of one foot in four: and so to deserve þe epiþet "strong." And I find I have noted two additional places out of "Salomon and Saturn," line 570, *Se steapa gim, þe bright gem*, and line 827, where þis word is applied to fire.

Nevertheless I will not conceal from þe reader, whose edification is þe main point, þat a new and unexpected signification has come before me: þe passage quoted in St. Marharete, p. 108, from Hom. I. 456, is a translation from þe Latin published in *Acta Sanctorum*, Aug. 25 (not 24), and Steape eagan represents *Oculi grandes*. And here I must leave þis word.

Under þe word Ranged in þe glossary of þe Cleveland Dialect some remark about Rondin is made.

On p. 4, St. Marharete, last line, Makelese, it is suggested, should be interpreted *Matchless*: and to þat I submit.

From want of subscribers enough to þe Early English Text Society, þis Juliana has taken so long to appear in type þat some

want of cohesion has crept into my association of ideas about it. Þe text on þe left page has been edited by Mr. Brock, from whose views I have taken one or two suggestions. To þe word Maumez I demur : it should come into type, I believe, as Maumets, but a Zed is on þe MS. Þat Zed I read as TS, or oþerwise, I hold þe MS. Z to be like Zeta, a double letter such as it is in Italian, and to be a contraction for TS, and not well exprest by a modern Zed. In þe Domesday Book occurs a Cozet explained by nobody : now if we take Zed as TS, Cotset is easy enough to understand, and a suitable interpretation may be assigned it, even when occurring in company wiþ Cotarii.

It gives me some pain to say, þat I believe þe story of St. Margaret is convicted of forgery by þe indulgences which in þe earliest MSS. conclude þe piece. One would not rudely tear a doll from a child's arms, denouncing it as a waxwork sham ; but readers of Old English are probably rid of early sentiment, and prepared to look Truþ in þe face. Þe name of Juliana has never been so popular in England as þat of St. Margaret : her story may be read in þe Acta Sanctorum, Feb. 16, and in þe Codex Exoniensis in alliterative verse, wanting some leaves. She is a fabulous personage.

Mr. Mortons opinion þat þe Ancren Riwe, and, by way of corollary, my suggestion þat "Hali Meidenhad" ȝ þe early lives of St. Margaret, Juliana ȝ Caþerine were written by bishop R. le Poor, grows more acceptable þe more I consider it. Some account of þe nunnery at Tarent is given in þe New Monasticon (Vol. V., 619) :—"Though Ralf de Kahaines was the original founder, bishop Poor, who became bishop of Salisbury in 1217, was þe principal one, and has sometimes had þe foundation exclusively ascribed to him ;" say the editors. Herbert le Poor, bp. of Sarum, died 6 Feb., 1217, and was succeeded by Richard le Poor, translated from Chichester ; died 15 April, 1237. Who so likely to interest himself ? What call could an ordinary priest have to recommend an unwelcome rule of hard self denial to noble ladies ? What influence, if he

had intruded himself upon þeir consciences ? Even in þese days, when very commonplace mediocre scholars often arrive at þe upper steps of þe prelatic stairs, a bishops name has weight wiþ fashionable ladies.

The auðor of þese little tracts exhibits a fair amount of learning : þe illustration about þe jacinth & þe carbuncle comes from þe dialogues of St. Gregorius ; St. Cyrillus Hiersolymitanus (Catech. xii. p. 106), and St. Iohannes Chrysostomos (vol. i. p. 94 ult., p. 122, 31 ed. Savile), so far countenance þe doctrine þat sin led to commerce of man wiþ woman, as þat þey teach þat Adam knew not Eve, his wife, till after their expulsion from Paradise. Þis opinion was founded on þe circumstance þat þe text (Gen. iv. 1) follows þe account of þe expulsion : and doubtless, as still prevalent, was opposed in verse by Milton. It would sunder þe Creator of þe universe from þe Deity to be worshipped, if it had any real support in our Scriptures, but such considerations are even now sometimes excluded in ðeological tenets, and were of no avail in þe ðirteenð century. Þe doctrine þat an eternal reward of a hundredfold is reserved to virginity, of sixtyfold to widowhood after one marriage, of ðirtyfold to þe married, is compactly þus stated by Augustinus, as matter of discussion ; “ Sive virginalis vita in centeno fructu sit, in sexageno vidualis, in triceno autem coniugalis ” (de S. Virginitate xlv.).

We recognize, þefore, in our writer for þe nuns of Tarent Kaines, a scholar competently instructed in þe history and writers of his profession ; one who would be kindly heard, when he spoke, by þose whom he wished to persuade ; and one whose eyes were turned to Tarent : and he will be bp. R. le Poor.

“ From Lelands words þat *Tarent nunry of late stode about Crayford bridge over Stowre ryar, lower þan Blanford*, it is inferred þat þe demolition of þe buildings of þis house took place at an early period after þe Dissolution. All traces of its buildings have long disappeared.”

Its records are not in any public collection.

JULIANA.

JULIANA.

Royal MS. *Her cumleð þe uie of seinte iuliane. ant telleð of lifaðe*
17 A. xxvii. *hire.*
[Leaf 58.]

IN ure lauwerdes luue þe is feader of frumschaft. ant on
his deorewurðe funes nome. ant o þes haligastes. þat
glideð of ham baðen. alle lewede men. þat understonden
ne mahen latines ledene. liðin. ⁊ luftnin ane meidenes
lifade. þat is of latin iturnd into englisch. þat te lif hali
lefdi. in heouene luue us þe mare. ant of þis lihinde lif:
*[Leaf 58, back.] leade us wið hire ern*dunge. þe is icoren of crist into þe
eche of heouene.

[MODERNIZED.]

Here begins the life of St. Juliana, and tells of her life.

In the name of God, let all unlearned men listen to the life of a maiden. In the love of our Lord, who is father of creation, and in the name of his precious Son, and in (the name) of the Holy Ghost, that glides from them both, let all unlearned men who cannot understand the Latin language, hearken and listen to the life of a maiden, which is turned from Latin into English, that the life-holy lady in heaven may love us the more, and from this lying (deceptive) life lead us with the intercession of her who is chosen of Christ, into the eternal (life) of heaven.

JULIANA.

Ʒ þe feaderes Ʒ i þe sunes Ʒ i þe hali gastes Rome. Ʒer Bodl. MS. 34.
 Ʒiginneð þe liflade. ant te passun of seinte Iuliane. [Fol. 36b.]

IN ure lauerdes luue þe feader is of frumscheft. ant
 iþe deore wurðmunt of his deorewurðe sune. Ʒ iþe
 heiunge of þe hali gast. þe of ham ba glideð. an godd
 unagin euch godes ful. Alle leawede men. þe understonden
 ne mahen latines ledene. lideð Ʒ lusteð þe liflade of a
 meiden. *þat is of latin iturnd : to englishe leode. wið •[Fol. 37.]
 þon þat teof hali leafdi. in heouene luue us þe mare. Ʒ
 þurh þis lihnde lif. leade us to þat eche. þurh hire eadi lihinde; dis-
 erndunge. þat crist is fwiðe icweme. appointing.

[MODERNIZED.]

In þe name of þe Faþer, and of þe Son, and of þe Holy
 Ghost. Here beginneð þe life, and martyrdom of St.
 Juliana.

In þe love of our Lord, who is Faþer of all creation, and in þe glory of his precious Son, and in þe extolling
 of þe Holy Ghost who proceeded from þem boð, one God, without beginning, full of every good, all ye lewd men,
 who cannot understand the Latin language, hear ye and listen to þe life of a maiden which is turned from þe
 Latin into þe English language to þe end þat þis holy lady in heaven may love us þe more, and þrough þis
 loaned life, may lead us to þe eternal one, by her blessed merits, which are very acceptable to Christ. Translated from
the Latin.

þeof meiden. ant tis martir. wes iuliane inempnet. in
 nichomedes burh. ⁊ of heðene cun icumen. ant
 hire fleſchliche feder wes affrican ihaten. of þe heðene
 meſt þeo þat criſtene weren : derfliche droh ham to deaðe.
 ah heo as þeo þat te heouenlich feder luuede. leafde al hire
 aldrene lahen. ⁊ bigon to lumen þene liuende lauerd þe
 luſſum godd. þat wiſſeð ant weldeð al þat is on worlde :
 ⁊ al þat iwraht is. þa wes biþon time as redegeunge
 telleð. Maximian þe modi keiſer ine rome heinde ant
 heriende heðene mawmez. wið unmeð muchel hird ⁊
 unduhti duheðe. ⁊ fordemde alle þeo : þe on drihtin bi-
 leſden. þes Maximian luuede an heh mon of cunne ant
 eke riche of rente elewſius wes ihaten. ant weren as
 feolahes þurh muche freontſchipe. þis meidenes feder
 ⁊ he. weren ſwiðe wel togederes: as he ſumchere iſeh

The maiden was
 named Juliana.

Her father Afri-
 canus persecuted
 the Christians ;
 yet she loved the
 living God.

Maximian the
 emperor had
 friend named
 Eleusius.

This maiden and this martyr was named Juliana, in the
 city of Nicomedia, and (was) come of heathen kin, and her
 fleshly father was called Africanus, greatest of the heathen.
 Those that were Christians, he strongly drew them to
 death. But she, as one whom the heavenly father loved,
 left all her parents customs, and began to love the living
 Lord, the lovesome God, that directs and rules all that is
 in the world, and all that is wrought (created). Then was
 at that time, as the reading tells, the proud Maximian
 emperor in Rome, extolling and praising heathen idols,
 with an immensely great company and unworthy dignity ;
 and he condemned all those who believed on the Lord.
 This Maximian loved a man high of kin and also rich in
 revenue. He was called Eleusius. And they were as com-
 panions through great friendship. This maidens father and
 he were very well together. As he on one occasion saw

Þeof meiden ⁊ teof martyr þat ich of munne ; wef Juliene inempnet. i Nichomedese burh. Al of heaðene cun icumen ⁊ akennet. ⁊ hire fleþlice feader affrican hehte. þe heande ⁊ heaðode meþ men þe weren criþene. ⁊ droh ham þurh derue pinen to deaðe. Ah heo af þeo þat te hehe heouenliche lauerd hefde hiþ lue ileuet. leafde hire ealdrene lahen ⁊ bigon to lruien þen aa liuiende goð þe luþume lauerd. þat ſchupte alle ſchaftet ⁊ wealdeð ⁊ ſcheafter. wiþeð efter þet hiþ wil iþ. al þat iþcheapen iþ.

Weþ iþon time af þe redunge telleð. þe modi Maximien keiþer irome. heriende. ⁊ heiende heaðene maumez. wið unimeað muchel hird. ⁊ wið heh duheðe. ⁊ forðemde alle þeo þe o drihtin bileþden. þeþ mihti maximien luuede an eleuþum biuoren monie of hiþ men. Akennet of heh cun. ⁊ ſwiðe riþe of rente. ⁊ þunge mon of þereþ. þeþ þunge mon eleuþiuþ. þat þuþ wef wel wið þe king. hefde inune feolahþþe to affrican. ⁊ wef iwunet ofte to cumen wið him *to hiþ in. ⁊ iþeon hiþ dohter.

*[Fol. 37b.]

þiþ maiden and þiþ martyr of whom I make mention was named Juliana, in þe town of Nicomedia, come entirely, and deþcended from a heaþen race, and her fleþþly faþer was called Africanus, who vexed and insulted very much men þat were Christians, and drew þem þrough doleþul pains to deað. But ſhe, as one þat had lent her love to þe high heavenly faþer, left her parents cuþoms, and began to love þe everliuing God, þe loþesome Lord, who created all creation and ruleð and directeð according as hiþ will iþ, all þat iþ created. High birth of Juliana.

In þat time, as þe reading telleð, þe moody Maximian Date. was emperour in Rome, glorifying and extolling heaðen mammeþ, wiþ an immensely great following. and wið high dignity, and condemned all þoþe who believed in þe Lord. þiþ mighty Maximianus loved one Eleuþiuþ before many of hiþ men, born of a high race, and very rich in revenue, and a young man in years. þiþ young man Eleuþiuþ, who was þuþ well wiþ þe king, had cloþe fellowþþip wiþ Africanus, and was accuþomed often to come wið him to hiþ dwelling and to ſee hiþ daughter.

hire utnume feir. ant freoliche. he felde him iwundet.
 þat wið uten lechnunge of hire libben he ne mahte.
 Affrican wiſte wel þat he weſ free boren. ⁊ þat him
 walde bicumen a free boren burde. ant ȝettede him
 *[Leaf 57.] his dohter. ⁊ wes ſone *ihondſald al hire unwillen.
 ah heo truſte on him þat ne trukeneð namon: þat
 truſteð treowliche on him. ant euch deiſ dei eode
 to chirche to leornen godes lare. ȝeornliche to witen
 hu ha mahte beſt witen hire unweommet. ⁊ hire meið-
 had wiðuten man of monne. Elewſius þe luuede hire
 longe hit him þuhte. þat tiſ dede nere idon. þat
 heo ibroht were þurh wedlac to bedde. ah as ha wende

Eleusius fell in her exceptionally fair and noble, he felt himself
 love with
 Juliana; wounded, so that without healing of her he could not

live. Africanus knew well that he was gently born, and
 that a gently born bride would (well) become him; and
 and her father granted her to him. granted him his daughter; and (she) was soon hanselled
 all against her will. But she trusted on him that fails no
 man who trusts truly in him; and at each days dawn (day),

But she was seeking how she might keep her virginity unspotted. she went to church to learn Gods lore, earnestly to know
 how she might best keep herself unspotted, and her maiden-
 hood without commerce of man. To Eleusius, who loved
 her, it seemed long, that this deed were not done, that she
 were brought through wedlock to bed. But as she thought

As he hefde en chere bihalden swiðe ðeorne hire ut-
 numne feire. ⁊ freoliche þuheðe; felde him iwundet
 in wið in hið heorte wið þe flan þe of luue fleoð. swa þat
 him þuhte þet ne mahte he nanef weif wið ute þe lechnunge
 of hire luue libben. Ant efter lutle stounde wið ute long
 steuene. wef him seolf sonde to Affrican hire feader. ⁊
 biðohte him ðeorne þat he hire ðeue him. ⁊ he hire walde
 menðkin wið al þat he mahte. Af þe þing i þe world
 þat he meaft luuede. Affrican wifte þat he wef swiðe freo
 iboren. Ant walde wel bicumen him a freo iboren burde.
 ⁊ ðetede him hið bone. Ha wef him sone ihondfald þah
 hit hire unwil were. Ah ha truſte upon him þat ne
 truked na mon. ha trewliche him truſte on. ⁊ eode to
 chirche euche daheðeð dei. to leornin godeſ lare. biddinde
 ðeorne wið reowfule reameſ. þat he wiſſede hire o
 hwuche wiſe ha mahte witen hire meiðhað from moner
 man vnwemmet.

Elewſiuſ þat luuede hire þuhte sw[i]ðe longe þat
 ha neren to brudlac ⁊ to bed ibrohte. ah heo forte

As once he had very earnestly beholden her exquisitely fair and ladylike youð; he felt himself wounded within his heart, with þe arrow which ſlieð from love, so þat it seemed to him, þat he could nowise, wiðout þe medicine of her love, live. And after a little time wiðout a long tale, he was himself his messenger to Africanus her faðer, and besought him earnestly, þat he would give her to him, and he would grace her wið all þat he was able, as þe þing in þe world, þat he most loved. Africanus knew þat he was very gently born, and þat a gentleborn bride would well suit him, and he granted his request. She was soon hanselled to him, þough it were against her consent. But she trusted upon him þat deceives no man: she truly trusted in him and went to church at every days dawn, to learn Gods lore, praying earnestly wið rueful cries, that he would direct her in what way she might preserve her maidenhood from mans commerce, unstained.

Juliana loved by
 Eleusius.

Given to him by
 her father.

To Eleusius, þat loved her, it seemed very long, that she were not to bridal and to bed brought, but she to

hire summes weis to witene. fende him to seggen. þat nalde ha
lihten swa lahe ne nehlechen him for nan liuende mon. er
þen he were under Maximian heheft in rome þat is heh reue.
Sone so he iherde þis. he bi-ȝet et te keiser þat he ȝettede

¹ Altered from him¹ reue to beonne as þat he ȝirnd hefde. ant he as me
hem.

þa luuede. lette leaden him into ture. ȝ te riche riden in.
ȝ tuhen him ȝont te tun: from strete to strete. ant al þe
tur wes bitild. þat he wes in. wið purple wið pal. ȝ wið

² MS. ciclatur. ciclatun.² ȝ deorewurðe claðes. as þe þat heh þing hefde to
heden. ant þa he hefde þis idon: he fende hire to seggen.
þat he hefde hire wil iwraht. ȝ heo schulde his wurchen.

Iuliane þe edie ihesu cristes leouemon of his bliffule
*[Leaf 57, back.] luue balde hire seoluen. fende him to onfwere. *bi
an of hire sonden. Elewsiuf wite þu hit wel ireadi.
wraðði so þu wraðði. no lengre nulich hit heolen

Juliana sent him word that she would not approach him till he were High Reeve. He procured this dignity from the emperor ;
to guard herself in some way, she sent to him to say that she would not descend so low, nor approach him for any living man before he were, under Maximian, highest in Rome, that is, High Reeve. As soon as he heard this, he procured from the emperor that he should grant him to be reeve, as that which he had desired ; and he, as man loved (to have it) then, caused him to be led into a tower ; and ride into his province ; and they drew him about the town, from street to street. And all the tower that he was in was awned with purple, with pall, and with ciclatoun and precious cloths, as he that high things had to heed. And when he had done this, he sent to her to say that he had wrought her will, and she ought to work his.

and then told her he had wrought her will.

Juliana boldly replied that

Juliana the blessed, Jesus Christ's beloved, with his blissful love, made herself bold, sent to him as answer, by one of her messengers, " Eleusius, know thou it well ready, be as wroth as thou mayst, no longer will I conceal it

werien hire wið him fumme hwile : *fende him to seggen.
 þat nalde ha nawt lihten se lahe to luuien. Ne nalde ha
 neolechin him for na liuiende mon. ear þen he were under
 Maximien. heheft i Rome. þat if heh reue. He ase
 timliche af he hefde iherd þis. biþet ed te Keiser þet he
 ʒette him al þat he walde. ⁊ lette af me luuede þa leaden
 him i cure up o fowr hweolef. ⁊ teon him ʒeon te tun
 þron from strete to strete. Al þe cure ouertild þat he wef
 itohen on : wið purpres ⁊ pelles, wið ciclatunf ⁊ cendali
 ⁊ deorewurðe claðes. As þe þat se heh þing hefde to
 heden. ant se riche reffchipe to rihten ⁊ to readen. þa
 he hefde þuf idon. fende hire þus to seggen hire wil
 he hefde iwraht. Nu his ha schulde wurchen. Juliene
 þe eadie ihesu cristes leofmon of his blissful luue balde
 hire seoluen, ⁊ fende him al openliche bi sonde to
 seggen. þis word ha send te for nawt þu hauest if-
 wechte. wreaðe se þu wreaðe. Do þat tu do wult nule
 ich ne ne mei ich lengre heolen hit te ʒef þu wult

*[Fol. 33.]

defend herself against him for some while, sent to him
 to say, that she would not condescend to love so low,
 nor would she come near him for any living man, till he
 should be under Maximianus, þe highest in Rome, þat is
 þe High Reeve. He, as soon as he had heard þis, pro-
 cured from þe emperor þat he should grant him all þat
 he would, and so ordered þat, as man would have it þen,
 he was led about in a chariot upon four wheels, and
 drawn þrough þe town from street to street. All þe
 chariot was over awned, in which he was drawn, wið
 purple and palls, wið ciclatoun and sindon and precious
 cloðs, as one þat had so high þings to take heed for,
 and so mighty an office to direct and to advise in. When
 he had done þus, he sent to her to tell her he had
 wrought her will, and now she should work his. Juliana
 þe blessed, Jesus Christs leman, out of his blissful love,
 made herself bold, and sent to him all openly by a messen-
 ger to say; þis word she sends þee; for nought hast þou
 toiled, be as wrað as þou may, do as þou do wilt; I will
 not, nor can any longer conceal it from þee: if þou wilt

She requires in
 him high official
 rank.

þe. ʒef þu wult leauen þe lahen þat tu list in. ant leuen
 in godd feder. 7 in his deorewurðe fune. 7 iþe hali gaft.
 ichulle wel neomen þe. ʒef þu nult no : þu art wundi of me.
 7 oðer luue sech þe. þa þe reue iherde þis : he wreððede
 him fwiðe. 7 hire feder cleopede. ant feng on to tellen
 him. hu his dohter droh him from deie to deie. ant efter
 þat he wende to habben his iwil so ha him þis word
 fulliche fende. Bi þat ilke godd quod hire feder þat me
 is lað to gremien beo hit soð þat tu seist to wraðer heale
 feide ha hit. ant nu ichulle o great grome al biteachen hire
 þe. to wurchen þi wil. 7 al þat te wel likeð as mit tin
 ahne. 7 me cleopede hire forð biuoren hire feder. 7 he
 feng feire to fondin his dohter Mi deorewurðe dohter hwer
 fore uorfakestu þi fy. ant ti selhðe. þe weolen ant te
 wunnen þat walden awakenin ant waxen of þi wedlac. þat

if he would be- from thee ; if thou wilt leave the customs that thou
 come a Christian liest in, and believe in God the Father, and in his precious
 he should have Son, and in the Holy Ghost, I will indeed take thee ; if
 her ; but not thou wilt not, thou art quit of me ; and seek thee another
 otherwise.

Then the reeve love." When the reeve heard this, he became very wroth,
 complained to and called her father, and began to tell him how his
 her father, who daughter drew him on from day to day, and after he
 swore that if it thought to have his will, she strangely sent him this
 were true, he word. "By that same God," quoth her father, "whom
 would hand her I am loth to anger, be it true that thou sayest, to (her)
 over to Eleusius sorrow she said it, and now I will in great anger alto-
 to do as he word. "By that same God," quoth her father, "whom
 pleased with her.

Her father strives forth before her father ; and he began fairly to try his
 by fair words to daughter : "My precious daughter, wherfore forsakest
 turn her from thou thy victory and thy happiness, the wealth and the
 her purpose ; joys that would arise and grow out of thy wedlock, which

leauen. þe lahen þet tu liuest in ant leuen i godd feader. ⁊ in his deorwurðe sune. ⁊ i þe hali gaft folkene froure. an godd *þat if igret wið euehef cunnes gode: Ich chule wel neome þe. ⁊ þef þat tu nult no: þu art windi of me: ⁊ oðer luue sech þe. Ða þe hehe reue iherde þis ondfwere: bigon to wreðen fwiðe: ⁊ cleopede hire feder forð. ⁊ feng on to tellen. hwuch word ha sende him. Efter þat he wende forte habben idon al þat he wilnede. Affrican hire feader wundrede him fwiðe. ⁊ bigon to swerien. bi þe ilke godes þat me if lað to gremien. beo hit soð þat tu seiift: to wraðer heale. ha sehð hit. ant ich wulle o great grome al biteachen hire þe: ⁊ tu do hire. al þat tu wult. He þonkede him. ⁊ heo wef icleopet forð. ⁊ Affrican hire feader feng on earft feire on; to lokin þef he mahte wið eani luue speden. Juliene quod he mi deorewurðe dohter. sei me hwi þu forsakeft. þi fy ⁊ ti selhðe: þe weolen ⁊ te wunnen. þe walden awakenen. ⁊ waxen of þe wedlac þat ich reade þe to: hit nis nan

*[Fol. 38b.]

leave þe customs þat þou livest in and believe in God þe Faþer, and in his precious Son, and in þe Holy Ghost, the Comforter of the world; One God þat is magnified wið good of every kind, I will readily take þee, and if þou wilt not do þat, þou art quit of me, and seek þee anoþer love. When þe high reeve heard þis answer, he began to be very wrað, and called her faþer forð, and began to tell him what a word she had sent him, after he supposed he had done all þat she demanded. Africanus her faþer wondered at it much, and began to swear, "By þe same gods, whom it is grief to me to anger, be it true as þou sayest, to her sorrow she saið it, and I will in great anger altogeþer hand her over to þee, and do þou to her all þat þou wilt." He ðanked him, and she was called forð, and Africanus her faþer began first to look fairly on her, to see if he might wiþ any love speed. "Juliana," asked he, "my precious daughter, tell me why þou abandonest þe triumph and happiness, þe felicity and joys, which would spring up and grow out of þe wedlock þat I advise þee to. Tis no

Juliana demands
the conversion of
Eleusius.

She is urged by
her father to
wed Eleusius.

ich þe to reade. for he if inoh lauerd elewsius ine rome. ⁊
 tu maht beon leafdi dohter þef þu wel wult. Iuliane þe
 * [Leaf 58.] eadie onfwerede him ⁊ feide af þeo þat *ine godd hire
 hope hefde. þef he wule leuen an god al mihti. þenne mei
 he spoken þrof ⁊ inohraðe fpeden. ant þef þat he nule
 nawt. ne ſchal wiuen on me. wiue þer hiſ wil is. þa hire
 feder iherde þis : þa feng he to ſwerien. Bi mi kine-
 wurðe lauerd apollo. ant bi mi deore leafdi diane. þat ich
 muche luuie. þef þu haldeſt heron. ichulle leoten deor to
 teoren ant to luken þe. ⁊ þeouen þi fleſch : [to]¹ fuhelēs of
 þe luſte. Iuliane him onfwerede ⁊ foſteliche ſeide. ne wen
 þu nawiht leoue feder. þat tu affeare me ſwa. for iheſu
 criſt godes ſune þat ich on leue ⁊ luuie as lauerd luſ-
 fumeſt on liue. þah ich beo forbernd. ⁊ to loken limel.
 nulich heronont buhen þe nawiht þa feng eft hire [fe-
 der] on wið olhnunge to fondin þef he mahte eiſweis
 wenden hire heorte. ⁊ ſeide hire luſſumliche. þat

but she declares
 that if he will
 not believe in
 God Almighty,
 he shall not
 marry her.

Her father then
 swears that he
 will let wild
 beasts tear her.

But she says
 though she were
 torn limb from
 limb, she will
 never give way.

I counsel thee to? for Eleusius is lord enough in Rome, and thou mayest be lady, daughter, if thou wilt." Juliana the blessed answered him, and said, as one who had her hope in God, "If he will believe in God Almighty, then may he speak of it and succeed quickly enough, and if he will not, he shall not marry me, let him marry where his will is." When her father heard this, then began he to swear: "By my royal lord Apollo, and by my dear lady Diana, whom I much love, if thou holdest to this, I will let beasts tear and rend thee asunder, and give thy flesh to fowls of the air." Juliana answered him, and softly said, "Think not, dear father, that thou mayest terrify me so, for (by) Jesus Christ, Gods Son, on whom I believe, and whom I love as lord, lovesomest in life, though I be burnt up, and plucked asunder limbmeal, I will not, as regards this, bow to thee." Then began her father again with flattery to try if he might in any way turn her heart, and told her lovesomely that

eðelich þing. þe reffchipe of rome. ant tu maht þef þu wult.
 beon burhene leafdi. ⁊ of alle þe londef þe þerto liggeð.
 Juliene þe eadie ontfwerede him ⁊ feide. [⁊af þeo þat ine ¹ From MS. R.
 godd hire hope hefde.] þef he wule luuien. ⁊ leuen godd. al
 mihti; þenne mei he [⁊fpeoken] þrof. ⁊ fpeden inoh reaðe.
 for þef he þat nule no; ich fegge þe þat foð if. ne fchal he
 wiuen on me. Sei nu hwet ti wil is. affrican wreaðede ⁊
 fwor swiðe deopliche. for þe drihtfule godd apollo mi ^{[Fol. 39.]}
 lauereð. ⁊ mi deore leafdi þe deorewurðe diane þat ich
 mucche luuie. þef þu haldest her on; ich fchal leote wilde
 deor to luken ⁊ to teore þe ⁊ æoue þi fiefch fode to fufelef
 of þe lufte. Juliene him ondfwerede. ⁊ fofteliche feide. Ne
 lef þu nawt leoue feader þat tu offeare me fwa; ich fwerie
 aþein. þe ihesu crift godef fune. þat ich on leue. ⁊ luuie
 af leoflufceft. ⁊ luffumeft lauereð. þat ich ewic beo for-
 bearnd baðe lim ⁊ lið ileitinde leie. Nulle ich þe her
 onont þreaté fe þu þreate buhe ne beien.

[A]ffrican feng eft on. ⁊ to fondin ongon þef he mahte ^{eft MS.}
 eanif weif olhnunge wenden hire heorte: ⁊ leof-

contemptible þing þis prefecture of Rome, and þou mayest, if þou wilt, be lady of þe town, and of all þe lands þat belong þereto." Juliana, þe blessed, answered him and said, "If he will love and believe in God Almighty, þen may he speak of it; and speed quickly enough: for if he will not, he shall not swive on me. Say now what þy will is." Africanus was wrað and swore very deeply. "Before the lordly god Apollo, my master, and my dear lady, þe precious Diana, whom I much love, if þou holdest to þis, I shall make wild beasts lacerate and tear þee, and give þy flesh as food to fowls of þe air." Juliana answered him and softly said, "Believe not, dear faþer, þat þou canst terrify me so; I swear on þe oþer hand; by Jesu Christ, Son of God, on whom I believe, and whom I love as loveliest and lovesomest lord, þough I be quite burnt up, boð limb and joint in gleaming flame; I will not, as regards þis, bend nor bow to þe, ⁊ threaten as þou mayest.

Africanus tried again, and began to attempt, if he were able, anywise, by flattery to turn her heart, and kindly

ne schulde ha nane wunne lîhtliche wilnin: þat he ne schulde
welden. wið þat ha walde hire þonc wenden Nai quoð þat
meiden schuldich don me to him þat is alle deoulen bitaht.
ʒ to eche deð idemet. to furwurðen wið him world abuten
ende. for hif wedlakef weole oðer for eni wunne. for soð
ich hit segge unwurð if hit me. ichulle þat he hit wite wel.

*[Leaf 58, back.] ant tu *eke mid him þat ich am iweddēt to an þat ichulle
treowliche to halden ant wið uten lef luuien. þe if unlich
him. ʒ alle worldlich men. ne nullich him nowðer leauen.
ne lihen for weole ne for wunne. for wa. ne for wunne
þet ʒe mahen don me. þa feng hire feder te wreððen
fwiðe ferlich ʒ fwiðe hokerliche freinede. Me hwet if
he þes were þat tu art to iweddēt. þat tu haueft wið uten
¹ A hole in the MS. me þine luue ilene[t]¹ for hwam þu leteft lutel of þat tu
schuldest luuien. ne ich neuer þat ich wite nef wið him
icnawen. For gode quoð þet meiden þin harm if þe

Juliana declares
she is wedded to
one whom she
will truly love.

Her father mock-
ingly inquires
who this husband
is.

she should not easily desire any joy that she should
not possess, provided she would alter her mind.
“Nay,” quoth the maiden, “should I join myself to
him who is given up to all devils, and doomed to
eternal death, to perish with him world without end,
for the weal of his wedlock or for any joy? Forsooth, I
say it, unworthy it is of me. I will that he should know
it well, and thou also with him, that I am wedded to one
to whom I will truly hold, and without falsehood love,
who is unlike him and all worldly men. Nor will I
either leave or deny him for wealth or for pleasure, for
woe nor for joy that ye can do me.” Then began her
father to get wroth very strongly, and very mockingly
inquired, “But what is this husband to whom thou art
wedded, to whom thou hast without me committed thy
love, for whom thou carest little for what thou shouldest
love? Nor was I ever, that I know, acquainted with
him.” “Before God,” quoth the maiden, “thy harm is the

tede luueliche. ⁊ seide hire fikerliche. þat ne schulde ha
 liltliche wilni na wunne; þat ha ne schulde wealden. wið
 þerean þat ha walde hire wil wenden. Nai quoth ha þat
 nis nawt. schulde ich do me to him. þat alle deofen is
 bitaht. ⁊ to eche deað fordemet. to forwurðe wið him
 worlt buten ende iþe putte of helle: for his wedlackel
 weole oðer for ei wunne. To soðe ich hit segge þe.
 Vnwurð hit is me. Ich chulle þat he wite hit ful wel.
 ⁊ tu eke mid al; ich am to an iweddeth þat ich chulle
 treowliche wiðute leaf luuien. þat is unlich him ⁊ alle
 worldliche men. ne nulle ich neauer mare him lihen ne
 lea*uen. for weole ne for wunne. for wa ne for wontreaðe
 þat ȝe me mahen wurchen.

*[Fol. 39b.]

Hire feader feng on to wreaðin fwiðe ferliche ⁊
 easkede hire hokerliche. Ant hwet is he þes were
 þat tu art to iweddeth. þat tu hauest wið ute me se forð
 þi luue ileuet. þat tu letest lutel. of al þat tu schuld-
 est luuien. Ne ich nes neauer þat ich wite ȝet. wið
 him icnawen. for gode quoth þe meiden þin hearm is þe

said to her, "þat surely she should not easily desire
 any pleasure, þat she should not obtain, provided þat
 þereby she would alter her resolution." "Nay," quoth
 she, "þat is naught. Should I join myself to him, who
 is given up to all þe devils and doomed to deað eternal
 to perish wiþ þem world wiðout end in þe pit of hell,
 for þe wealð of his wedlock, or for any joy? For
 sooth, I say to þe; unworðy it is of me. I will þat he
 know it full well, and þou also þerewið; I am espoused
 to one, whom I will truly wiþout falsehood love, one
 who is unlike him and all worldly men, nor will I ever
 more him deny nor desert for wealð or for joy, for woe
 nor for misery þat ye may do me."

Juliana refuses
to wed a heathen,and declares that
she is espoused

Her fader took to getting wroð very strongly, and asked
 her tauntingly: "And what is þis husband to whom þou
 art wedded, to whom þou hast wiðout me so far þy love
 committed, þat þou carest little for all þou shouldst love.
 No, I was never, þat I know as yet wið him acquainted."
 "Before God," quoth þe maiden, "þy injury is þe

mare nawt forþi þæt tu naueft ofte iherd of him ƿære. þæt if
 iefu godes fune. þe forto lefen moncun þæt forloren ſchulden
 beon: lette hiſ deorwurðe lif on rode. ne ich ne ſeh him
 neuer þæt me ſare forþuncheð. ah ichim luue ant leue
 aſ on lauerde. ne ſchal me firfin him from: nowðer deouel
 ne mon. For mi lif quoð hire feder þe ſchal laðin hiſ
 luue for þu ſchalt beon ibeaten. mid beſmes ſwa bittre þæt

¹ MS. wraðel. tu wummon were ſchal to wraðer¹ heale iwurðen. Swa
 mucche quoð ha ich iwurðe him þe leouere: So ich derure
 þing for hiſ luue drehe. þæt ti wil if: wurch nu. ƿ he het
 hatterliche ſtrupen hire ſteortnaket. ƿ beten hire ſwa
 luðere þæt hire leoffiche lich: liðeri al oblode. ƿ ſwa ha
 duden fo luðere þæt te blod ƿet adun of þe ƿerden. ƿ heo
 *^[Leaf 59.] bigon to ƿeien. Beaten fo ƿe beaten ƿe beliales bu*deleſ.
 ne mahe ƿe nowðer mi luue ne min bileaue lutlen toward
 him mi luſſum leof mi leowinde lauerd ne nullich leauen

Her father then
 threatens her
 again, but all in
 vain.

She is stript
 ſtark naked, and
 brutally beaten
 with rods.

greater; not because thou haſt not often heard of him
 long ago, that is, Jeſus Chriſt, Son of God, who, to liberate
 mankind, that muſt have been loſt, gave up his precious
 life on the croſs. I haue never ſeen him, which grieues
 me ſore; but I love him and believe on him as Lord; nor
 ſhall any remove me from him, neither devil nor man.”
 “By my life,” quoth her father, “thou ſhalt loathe his
 love, for thou ſhalt be beaten with birches ſo bitterly that
 it ſhall turn to ſorrow (to thee) that thou woman wert.”
 “So much,” quoth ſhe, “ſhall I become the dearer to
 him, as I ſuffer more pain for his ſake. What thy will is,
 work now.” And he bade ſavagely to ſtrip her ſtark
 naked, and beat her ſo villanouſly that her lovely body
 ſhould lather all in blood. And ſo they did, ſo villanouſly
 that the blood guſhed down from the rods. And ſhe
 began to cry out, “Beat as ye will, ye miniſters of Belial,
 ye can leſſen neither my love nor my faith towards him,
 my lovelſome dear one, my living Lord; nor will I believe

mare. Nawt for þi þat tu naueſt iherd of him ȝare. þat if ihæu godeſ fune. þat forte aleſen moncun þat ſchulde beon forloren al; lette lif o rode. Ich ne ſeh him neauer ʒ þat me of þuncheð. Ah ich him luue ʒ wulle don. ʒ leue on af o lauerd. Ne ſchal me firſen him from. Nowðer deouel ne mon. for mi lif quoð hire feader þe ſchal laſin hiſ luue. for þu ſchalt habbe þrof hearne ʒ ſcheome baðe ʒ nu þu ſchalt on alre earſt. af on ernesſe ſwa beon ibeaten wið bittere beſmen. þat tu were wummon of wummon See oþer Text. boſum to wraðerheale eauer iboren iþe worlde.

Swa muche quoð þat meiden ich beo him þe leouere. ſe ich derfre þing for hiſ luue drehe. [ʒwurch] þu þat ti wil if. ȝe quoð he bliðeliche. ant ſwiðe heatterliche. ſtrupen hire ſteort naket. ʒ leggeð ſe luðerliche on hire leofliche lich: [þat] hit liðeri o blode. Me nom hire ʒ dude ſwa þat hit ȝeat adun of þe ȝerden. ant heo bigon to ȝeien. Beaten ſe ȝe beaten ȝe belialeſ budeleſ. ne mahe ȝe nowðer mi luue ne mi bileaue lutlin towart te liuiende godd mi leofſume leofmon. þe luuewurðe lauerd. ne

¹ A word is
erased in the
Bodl. MS.
*[Fol. 41 wrongly
numbered, or
Fol. 40 is
wanting.]
ʒ MS.

greater. Not, for all þat, þat þou haſt not heard of him long ſince: þat is Jeſu, Son of God, who to redeem mankind, which muſt oþerwiſe haue all been loſt, gave up life on þe croſs. I haue never ſeen him and þat diſpleaſes me; but I love him and will ſo do; and believe on him as on þe lord. Nor ſhall any remove me from him, neiþer devil nor man.” “By my life,” quoð her faþer, “þou ſhalt loape his love, for þou ſhalt haue of it harm and ſhame boð, and now þou ſhalt firſt of all, by way of earneſt, be ſo beaten wið bitter birches þat þou [ſhalt lament] þou wert ever born into þe worlde, woman of womans boſom.

“So much,” quoð þe maiden, “I ſhall be to him þe dearer, as for his love I ſuffer more pain; do þy will on me.” “Yea,” quoð he gaily and very ſavagely, “Strip her ſtark naked, and lay on ſo hard on her lovely body þat it laðer in blood.” She was taken and ſo treated þat þe blood ran down off þe rods, and ſhe began to cry out, “Beat ye as ye will, ye miniſters of Belial, ye can diminith neiþer my love nor my belief toward þe loving God, my lovely leman, þe loveworþy Lord; nor

Juliana is beaten
with rods.

- ower read þat forreadeð ow feoluen. ne ower mix maw-
 mex¹ þat beoð þef feondeſ fetleſ heien ne herien. for
 teone ne for tintreow þat ƿe mahen timbrin. Na quoð he
 2 ſalch MS. if hit ſwa hit ſchal² futelin ſone. for ichulle biteachen
 miſlich ƿi bodi to elewfium þe riche reue irome ant he
 ſchal forſwelten ant forreden þe eſter eſ wille wið alleſ
 cunneſ pinen. ƿe quoð þiſ meiden þat mei criſt welden. for
 ne mahe ƿe nawt don me bute hwet he wule þeauien ow
 to muchelin mi mede ƿi te murðe þat lið to meiðſhadeſ
 menſke for euer ſo ƿe mare merrið me her : ſo mi crune
 bið brihtre ƿi fehere. for ichulle bliðeliche drehen euer-
 euch derf for mi deore lauerdes luue. ant foſte me bið euch
 derf hwen ich him ſerui þah þu me to elewfium willes
 biteache : ne ƿeue ich for inc nowðer. þat ƿe me mahen
 harmen. for ſo ƿe mare me her harmeð. ſo mare ƿe me
 helpeð ſeoueuald to heouene. ƿi ƿeſ ƿe me doð to deaðe

Her father
threatens to
give her up to
Eleusius; but
she sets his
threats at
naught,

saying, she will
gladly suffer
every hardship
for her dear
Lords love.

in your counsel, which betrays yourselves, nor extol and
 praise your dung idols, which are receptacles of the fiend,
 for harm nor for torture that ye can contrive." "No,"
 quoth he, "is it so? It shall soon appear, for I will
 deliver thy body to Eleusius, the rich reeve in Rome;
 and he shall (cause thee to) perish, and bewray thee after
 his will with torments of every kind." "Yea," quoth
 this maiden, "that may Christ rule; for ye can do naught
 to me but what he will permit you, to enlarge my reward,
 and the joy that belongs to maidenhoods honour; for ever
 the more ye mar me here, the brighter and fairer shall
 be my crown. For I will blithely endure every hardship
 for my dear Lords love, and soft shall be to me each
 hardship, since I serve him, though thou willingly deli-
 ver me to Eleusius. Neither care I for you both—that ye
 can harm me; for the more ye harm me here, the more
 sevenfold ye help me to heaven. And if ye do me to death,

nulle ich leuen ower read þe forreadeð ow feolf. ne þe
mix maumez þe beoð þef feondes fetles; heien ne herien.
for teone ne for tintreohe þat ȝe me mahe timbrin. Na
nult tu quoð affrican. hit ſchal ſone futelin. for ich
chulle ſende þe nu ȝ biteache þi bodi to eleuſum þe riche
þat reue iſ ouer rome. ant he ſchal þe forreaden. ȝ makie
to forfwelten. af hiſ ahne wil iſ þurh al þet eauer far is.

ȝe quoð þiſ meiden þat mei godd welden. ne mahe ȝe
nawt do me bute þet he wule þeauien ȝ þolien ow to
donne to mucli mi mede ȝ te murhðe þat lið to meið-
hadeſ menſke. for eauer ſe ȝe nu her mearreð me mare:
ſe mi crune ſchal beon brihttre ba ȝ fehere. for þi ich
chulle bliðeliche ȝ wið bliðe heorte drehen eauer euch
derf. for mi leofmoneſ luue þe luſſume lauerd ȝ ſofte me
bið euch far in hiſ ſeruife. þu wult þu ſeiſt aȝeoue me
to eleuſum þe luðere. a ȝef *me for nawiht ne ȝeoue ich
for inc nowðer. þet ȝe mahen ane pine me here. Ah
hit ne hearneð me nawt ah helpeð ȝ heueð up ȝ makeð

*[Fol. 41b.]

will I believe in your counsel, which betrays yourselves,
nor extol nor glorify your dunghill mammetts, which are
homes of þe fiend, for harm nor for torture, þat ye can con-
trive." "No, wilt þou not," quoð Affricanus, "it shall
soon appear; for I will send þe now and grant þy body
to Eleusius, þe powerful, þat is prefect over Rome, and
he shall bewray þee and make þee to perish, þrough all
þat is painful, according as his will is."

"Yea," quoð þis maiden, "þat God can rule; nor are
ye able to do aught to me, except he will to permit and
endure þat you should so do to enlarge my reward, and
þe joy þat belonged to þe grace of maidenhood: for in
whatsoever measure ye mar me þe more in þat same shall
my crown be boð brighter and fairer. þerefore I shall
bliðely and wið gay heart sustain every hurt for my
lemmans love, þe lovely Lord, and soft to me is every
sore in His service. þou wilt, þou saiſt, give me to
Eleusius þe odious; Give me to him, for naught care I
for eiper of you, þat ye are able only to pain me here:
but it harmeð me not, but raiſeð me up and makeð

She deſies her
torturers.

hit bið me deorewurðe ant ich ſchal þer þurh bliðe bi-
cumen into endeleſe bliſſen ant þe ſchulen wrecches áwei-
ower wurðes þat þe iboren weren ſinken to wraðer heale
ow to þe bale bitter deope into helle. Hire feder affrican
þurh þif bittre teone bitahte hire to elewfium þe luðere
*[Leaf 59, back.] *reue. ant he lette bringen hire biuoren him to hiſ heh
feotel af he ſet in dome af reue of þe burhe af he biheold
ant iſeh hire leofliche leor lilies iliche t̃ rudi af þe roſe t̃
hire leofliche ſchape : He ſikede af þing þat ſare were
iwundet hiſ mod feng to heaten ant hiſ meari to melten
ant wiðinnen bernde of þe heate of hire luue ſwa þat him
þuhte þat he ne bede na mare bliſſe in þiſſe line bute
hire bodi ane to wurchen hiſ wille ant feng on toward
hire ſweteliche to ſeggen. Mi lif ant mi leouemon. mi
leſdi þeſ þu wel wult biþenſch þat in rome richeſt am

Juliana is given
up to Eleusius,
and brought be-
fore his judg-
ment ſeat. As
he looks upon
her, his paſſions
are roused,

and he tries to
move her by fair
words.

it ſhall be precious to me, and I ſhall thereby blithely
enter into endless bliſs, and ye wretches ſhall—alas !
your fates that ye were (ever) born—ſink to your miſery,
to the bitter bale, deep into hell.” Her father, Africanus,
through this bitter vexation, handed her over to Eleu-
sius, the wicked reeve. And he cauſed her to be brought
before him to his high ſeat, as he ſat in judgment, as
reeve of the city. When he beheld and ſaw her lovely
complexion, like a lily and ruddy as the roſe, and her
lovely ſhape, he ſighed as a thing that was ſorely
wounded. His mind began to heat and his marrow to
melt ; and he burned within with the heat of her love, ſo
that it ſeemed to him that he could aſk no greater bliſs in
this life, except her body only, to work his will. And he
began toward her, ſweetly to ſay, “ My life and my leman,
my lady, if thou wilt, conſider that I am richeſt in Rome,

mine murhðes monifalde in heouene. ant ðef ðe doð me to deað. hit bið deore to godd. ⁊ ich ſchal bliðe biuemen to endeleſe bliſſen. ant ðe ſchulen wreccheſ wei ower wurðeſ. þat ðe weren i þe worlt iboren ⁊ i broht forð ſe wraðer heale ðe ſchule ſinken adun to far ⁊ to eche forhe. to bitterneſſe ant to bale deope into helle.

[A]ffrican hire feader bitterliche iteonet bitahte hire eleuſium þe luðere reue of rome ⁊ lette bringen hire biuoren hiſ ehfiðe. aſ he ſet ⁊ demde. þe hehe burh domeſ. Aſ he biðe ⁊ biheold hire luſſume leor lilief ilicneſſe ⁊ rudi aſe roſe. ⁊ under hire nebscheft al ſe freoliche iſchapet; weorp a ſic aſ a wiht þat fare were iwundet. Hiſ heorte feng to heaten ⁊ hiſ meari mealten þe rawen rahten of luue þurh euch lið. of hiſ limeſ. ⁊ inwið bearde of brune ſwa ⁊ cwakede aſ of calde. þet him þuhte in heſ þonc. þet ne bede he iþe worlt nanef cunneſ bliſſe. bute hire bodi ane. to wealden hire wið wil efter þat he walde. ⁊ bigon wið ſwotneſſe ſoffte to ſeggen.

[M]i lif ⁊ mi leofmon. ⁊ leafdi ðef þu wel wult aſe

my joys manifold in heaven, and if ye do me to deað, þat my deað is precious before God, and I ſhall in joy reach endless bliſſ; and ye ſhall, ye wretches, weep your fates þat ye ſhould be born into þe world and brought forð to miſery; ye ſhall ſink down to woe and to eternal ſorrow, to bitterneſſ and to bale deep into hell."

Affricanus her faþer, bitterly vexed, gave her up to Eleuſius, þe vile preſect of Rome, and had her brought before hiſ preſence, as he ſat and gave judgments in þe high city court. When he viewed and beheld her lovely complexion, in likeneſſ of a lily and ruddy as þe roſe, and all below her viſage, ſo ladylike ſhapen, he drew a ſigh, as a wight þat was ſorely wounded. Hiſ heart began to heat and hiſ marrow to melt, þe fine ſtreads of love reached þrough every joint of hiſ limbs, and he burned wiþin wiþ heat ſo, and quaked as if wiþ cold, ſo þat it ſeemed to him in hiſ thought, þat he could pray in þe world for bliſſ of no ſort, except only her body, to deal wiþ her wiþ hiſ will according as he pleaſed, and he began wiþ ſweetneſſ ſoftly to ſay.

Her father gives her up to Eleuſius.

Symptoms of the malady, love, in Eleuſius.

"My life and my leman and lady, if it pleaſe þee,

The lover ſuaſive.

ant iboren heheft hwi deftu uf ba fo wa : þurh þi muchele unwit 7 wurchest fo wraðe nulli þe na mare uuel þen þi feolf waldest ah leof me were þat tu þi luðere þonc ledest. 7 te wel schulde wið alle wunne iwurðen. 7 neauer of þi wil ne schal þe nawt wontin. ant loke alfwa þe lahen af al þat cun þat tu art of icumen. 7 akennet of : leueð ant luueð hwi leauestu ham þe ane. 7 wurðeð þe fo laðe. ne wen þu nawt þe ane wið þi wiðdom to ouerfihen ham alle.

LEt quoð ha elewfi ant stew fwucche wordes for ne beoð ha riht nohtes. for 7ef þu cneowe ant were cuð wið þe king þat if ouer alle kinges icrunet in heouene lutel waldestu leoten of ower lahelese lahen 7et leareð ow to luten dedliche schaften af 7e schulden to¹ *godd ant gremieð ower schuppent for þe cwike deoulen doð ham þrin on hwet 7e bileueð ant hwen fo 7e herieð ham : 7e herieð þen unhwiht ant buheð af to healent ant he wule ower hwile bitterliche 7elden. For ne wergeð he neauer to wurchen ow al þat wandreðe world á buten

"I wish thee no more evil than thou wishest thyself."

"If thou knewest the King of kings," said she, "thou wouldst not bow before lifeless creatures."

and highest born ; why dost thou cause us both such woe through thy great folly, and workest so fiercely ? I will thee no more evil than thou wouldest thyself, but it would be agreeable to me that thou ledest thy evil mind, and it should become well with thee with all joy, and naught of thy will shall ever be wanting to thee. And regard also the customs which all the race that thou art come and begotten of, believe and love. Why dost thou alone leave them ? Why become they so loathsome to thee ? Suppose not that thou alone with thy wisdom surpassest them all."

"Leave," quoth she, "Eleusius, and stop such words ; for they are worth right naught. For if thou knewest and wert acquainted with the king who is above all kings, crowned in heaven, little wouldest thou esteem your lawless laws which teach you to bow before mortal (or lifeless) creatures, as ye should do to God, and anger your Creator, for the living devils get into (the idols) on which ye believe ; and whenever ye praise them, ye praise the Evil Being, and bow as to a saviour, and he will bitterly repay your time. For he will never weary of working you all misery world without

[*A leaf, 42, is here wanting.*]

ende. Do þat tu don wult for nulloch þe nan oðer don bute þef þu liðe ant leue min lare ant luue godd al mihti ant leaue alle þe lahen þat tu list inne.

ME leof quoð elewfiuf þef me fwa biluuede hit were sone ifeid þe keiser ant ikudd to þe kinge. ⁊ he me walde warpen ut of mine wike ant demen me to deaðe. ant heo him onswerede. þef þu dredest so muchel an dedlich mon þe liueð al aȝein law ant leueð al his lue in lifese schaften : on his schuppent scheome. ⁊ art offrucht swa to leofen his freontschipe. schuldich þenne forfaken ihesu crist godes sune þe is ort ant ende of al. þat euer god is. þe wule hefter þif lif. þat ich lete lutel of. for his luffum lue leue wið him seolf þe fy ant þe felhðe of heouenriches wunnen. speche þu maht spillen ant ne speden nawiht þah þu me buste ant beate af þat is bitaht te. ⁊ to derue pine don me ant te dreori deð. ne schaltu þah þu famon flea

end. Do that which thou meanest to do, for I will do no other for thee, unless thou listen and believe my lore, and love God Almighty, and leave all the customs that thou liest in."

"If thou darest a mortal man, and fearest to lose his friendship, should I forsake Jesus Christ, the beginning and end of all good?"

"My dear," quoth Eleusius, "if I were pleased to do so, it would soon be told to the emperor, and made known to the king, and he would cast me out of my office and doom me to death." And she answered him, "If thou darest so much a mortal man, who lives quite against law, and bestows all his love upon lifeless creatures to the dishonour of his Creator, and art so affrighted to lose his friendship, should I then forsake Jesus Christ, Gods Son, who is beginning and end of all that ever is good, who will, after this life which I value little for his lovesome love, [that I] live with himself [in] the victory and the happiness of heaven-kingdoms joys? Speech thou mayest spill (waste), and speed not, though thou bruise me and beat as it is given thee (to do), and put me to severe pain and to dreary death; thou shalt not, though thou, foeman, flay

[*A leaf, 42, is here wanting.*]

*[Leaf 60, back.] me : ne schaltu feon *me þe sonre slakien to leuen ant te luuien godd alre gume lauerd. þe reue rudnede ant ogrome grede. strupeð hire steort naket. ⁊ strecheð hire on þe eorðe ant fix men beateð hire hwil ha mahten drehen. þat ha al wef bigan mite blode ⁊ hwil ha hire beoten ha bigonne to ȝeien : þif if þe biginnunge of þe far ant te scheome þat tu schalt drehen : bute þu to v̄f beie. ȝet tu maht ȝef þu wult burhen þe seoluen. ant ȝef þu mare wiðseift : wa wurðe him wurft þat te mest sparie. won-dreðe to donne. Doð quoð ha deaðef funef al þat te deouel hwaf driuelef ȝe beoð driueð ow to donne. lutel if me of ower luue. lasse of ower wraðe þat wite ȝe to wisse. Nu cweðen heo wa him þenne þe ne wurche þe mest wa. þer wes forhe te feon hire leoflich lich

Juliana is stript
naked, and
beaten by six
men till she is
covered with
blood.

Yet she tells her
tormentors that
she cares not for
them,

me, thou shalt not see me the sooner slacken to believe and to love God, the Lord of all men." The reeve reddened, and in anger cried, "Strip her stark naked, and stretch her on the earth, and six men beat her whilst they may hold out," so that she was all run over with the blood. And whilst they beat her they began to cry out, "This is the beginning of the pain and the shame that thou shalt suffer, unless thou bend to us. Yet thou mayest, if thou wilt, save thyself; and if thou longer refusest, woe be to him worst that most spareth to work thee misery." "Do," quoth she, "(ye) sons of death, all that the devil, whose drudges ye are, driveth you to do; little care I for your love, less for your wrath, know ye that for certain." "Now," said they, "woe to him, then, who works thee not the greatest woe." There was sorrow to see her lovely body

*tu for na schahlt þe sonre seo me flakien to luuien ant *[Fol. 43.]
to leuen oþen liuiende godd alre gume lauerd.

[þ]^e reue feng to rudnin igrome of great heorte. ⁊
het hif heaðene men strupin hire steort naket.
⁊ streccen oþer eorðe. ⁊ hwil þat eauer six men mahten
idrehen beaten hire beare bodi; þat ha al were bigoten of
þe blode. Ha duden al af he bed. ⁊ hwil þat ha beoten
hire; bigunnen to ȝeien. Þif if a biginnunge of þe far
þat tu schalt; ⁊ of þe sƿeome drehen: ȝef þu nult to
ure wil buhen ⁊ beien. Ah ȝet þu maht ȝef þu wult
burhe þe feolfen. ant ȝef þu mare wiðseift; alre monne
wurðe him wurft of wa ⁊ of wontreaðe þe ne wurche
þe meaft.

[D]^oð quoð ha deofles limen al þat te deoflen hwaf
driuelef ȝe beoð driueð ow to donne. lutel me if of
ower luue. leaſe of ower laððe. ⁊ of þes þreates riht noht;
wite ȝe hit to wiſſe. Nu cweden ha. wa him þe ne fondi
to dei for te wurche þe wurft. Þer wef forhe to ſeon
on hire freoliche fleſch hu ha ferdan þer wið. Ah heo

þou shalt not any quicker make me slow to believe in and
love God, Lord of all men."

þe prefect began to redden in great anger of heart, and
bade his heaþen men strip her stark naked, and stretch ^{She is beaten}
her on þe earð, and as long as six men could hold out, ^{again.}
beat her bare body, so þat she should be all suffused wiþ
þe blood. þey did just as he bade, and while þey beat
her þey began to cry, "þis is a beginning of þe soreness
and shame þat þou shalt endure, if þou wilt not bow
and bend to our will. But yet þou mayst, if þou wilt,
protect þyself; and if þou longer refuse, let worst of all
men befall to him of wo and misery, who works not most
of þat to þee."

"Do," quoð she, "ye limbs of þe devil, all þat þe ^{She defies her}
devil, whose drudges ye be, driveð you to do, little care ^{persecutors still.}
I for your love, less for your hate, and for þese ðreats
just noþing, know ye þat for a surety." "Now," said
þey, "wo to him þat tries not to spend his life in
working her worst mischief." It was þen a sorrow to
see how þey dealt wiþ her ladylike fleſh. But she

faren so reowliche wið. ⁊ þuðeliche heo hit þolede for
þe luue of drihtin ant hwen ha meft far hefde fikerlukeft
ha ƿeide. halden on longe ne leaue ƿe neuor. for nulloch
leauen þif luue for luue. ne for eie.

þe reue þa he herde þif het hire hon up ant hongin
biþe toppe. ant fwa me dude fone. ⁊ leiden fwa
luðerliche on hire on each half. þat each dunt defde into
hire liche þat ha al biȝet on gure blode. Lauerd godd
almihtī quoð heo þa. loke to þi meiden. þu fondedest abra-
ham ant fundest him treowe þu lef me þat ich mote þe
treowliche lunien. hald me min healent af þu haueft
bigunnen. for nabich na mahte bute *of þi ftrenceðe. ant
on þe itruſte nawt ome ſeoluen ant ſwuch hope ich habbe
to þin help healent þat her ich habbe bihaten þe þat ne
ſchal neauer mi luue ne min bileaue lutlin for na derf ne
for nan wondreðe. ne for dute of deaðe þah ich hit ſchulde

*[Leaf 61.]

and that she will
never give up
her love for the
Lord.
They hang her
up by her hair,
and beat her
again.

She prays to God
for strength.

dealt with so ruefully. And patiently she suffered it for
the love of the Lord, and when she had greatest pain, she
cried out most confidently, "Hold on long, nor ever leave
off, for I will not leave this love, for love nor for awe."

The reeve, when he heard this, bade hang her up and
suspend by the hair of the head; and so was soon done,
and they laid upon her so villanously on each side, that
each blow sank into her body, so that she altogether ran
with gory blood. "Lord God Almighty," quoth she
then, "look to thy maiden. Thou triedest Abraham,
and foundest him true; grant me that I may truly love
thee. Hold me, my Saviour, as thou hast begun; for
I have no might but of thy strength; and in thee I
trust, not in myself. And such hope I have for thy
help, Saviour, that here I have promised thee that my
love and my belief shall never lessen, for no hardship,
nor for any misery, nor for fear of death, though I should

hit al þuldeliche þolede for drihtin. ⁊ hwen ha felde
meaſt far; fikerlukeſt feide. Haldeð longe *ne leaue þe *[Fol. 43b.]
neauer. for nulle ich leauen hiſ luue. þat ich on leue.
ne for luue. nowðer ne for luðer eie.

[E]leuſiuſ iherde þiſ. ⁊ feng hiſ neb to rudnin ant
tendrin ut of teone. ⁊ hehte ſwiðe neomen hire ⁊
teon biþe top up; ⁊ ſwa me dude ſone. ſwa þat ha hongede
feor from þer eorðe. bi þe uaxane. ⁊ leiden þa ſe luðer-
liche on hire on euch halue; þat euch dunt deſde in hire
leofliche lich þe ȝet of þe ȝerden al o gure blode. lauerd
godd almihti quoð ha loke to þi meiden. þu fondedeſt
abraham. ⁊ fundeſt him treowe. leſ me þat ich mote. þe
treowliche luuien. Halt me healent min iheſu criſt godeſ
ſune aſ þu hauet bigunnen. for nam ich ſtrong of na þing
buten of þi ſtrengðe. ⁊ o þe itruſte al; ⁊ nawt o me
feoluen. ant her ich bihate þe. ſwuch hope ich habbe to
þin help. milde godd al mihti. ne ſchal neauer mi luue.
ne mi bileaue towart te lutlin ne lihen. for na derf ne
for na deað; þat ich ſchule drehen.

bore it all patiently for þe Lord, and when ſhe felt moſt
ſoreneſſ ſhe confidently ſaid, “Hold on long, nor ever
leave off, for I will not leave hiſ love, on whom I be-
lieve, neiþer for love nor for fear.”

Eleuſiuſ heard þiſ, and began to be red in face, and
to burn out of vexation, and gave orderſ quickly to
take her and draw her up by þe hair of þe head, and ſo
waſ ſoon done, ſo þat ſhe hung far from þe earð by þe
hair, and þey laid upon her ſo villanouſly on each ſide
þat every blow dinted into her lovely body, which ran off
þe rodſ all in gory blood. “Lord God Almighty,” quoð
ſhe, “look on þy maiden. þou temptedſt Abraham and
foundſt him true; grant me þat I may be able truly to
love þee. Hold me, Saviour mine, Jeſu Chriſt, Son of
God, aſ þou haſt begun; for I am not ſtrong of any þing
but of þy ſtrengð, and I truſt altogeþer in þee and not
at all in myſelf, and here I promiſe þee, ſuch hope I
haue for þine help, mild God Almighty, never ſhall my
love, nor my belief towards þee leſſen nor prove falſe,
for any harm nor for any deað þat I ſhall endure.”

She iſ ſuſpended
by the hair of the
head.

She prayſ.

drehen. þa elewsiuf iſeh þiſ þat ha þuſ feng on to feſtnen
 hire feoluen þohte þat he walde anan don hire ut of
 dahene ⁊ bed ſwiðe bringen hire brune of wallinde breaf
 ant healden on hire heauet þat hit urne endelong hire leof-
 liche bodi dun to þe helen ant ſwa me dude ſone. ah hire
 hende healent wiſte hire unweommet. elewsiuf warð wod
 ut of hiſ witte. ant nuſte hwet ſeggen ⁊ het ſwiðe don hire
 ut of hiſ ehſiðe. ⁊ dreihen hire-into dare huſ ⁊ priſunef
 pine. ant he duden ſone. Heo aſ ha þrinne weſ in
 þeofterneſſe hire ane feng te cleopien to criſt ant bidden
 þeoſ bone.

LAuerd godd al mihti. mi murhðe ant mi mede mi
 fy ant mi ſelhdðe þu iſiſt hu ich am biſtaðet ant
 biſtonden feſtne mi bileaue ſteor me ant ſtreng me. for

Eleusius, wishing
 to take her life,
 has boiling brass
 poured over her;
 but it does not
 harm her.

Then he bids
 them drag her
 into a dark
 prison.

She prays :—
 “Lord, strengthen
 me, for

suffer it.” When Eleusius saw this, that she thus began to
 establish herself, he thought that he would anon do her out
 of days (*i.e.* put her to death), and bade quickly bring to
 her burning of boiling brass, and pour it upon her head so
 that it might run along her lovely body down to the heels,
 and so it was soon done; but her courteous Saviour kept
 her unblemished. Eleusius became raging, out of his wits,
 and knew not what to say, and bade her quickly to be put
 out of his eyesight, and dragged into a dark house and
 prisons pain; and they did (so) soon. She, when she was
 therein in darkness by herself, began to call upon Christ,
 and to pray this prayer:—

“Lord God Almighty, my joy and my meed, my victory
 and my happiness, thou seest how I am bestead and be-
 stood; confirm my belief, steer me and strengthen me, for

[**p**]a eleusius seh þat ha þus feng on to feftnin hire ſeo-
luen iſoðe bileaue; þohte he walde don hire anan
ut of dahene: 7 bed biliue bringen forð brune wallinde bref.
7 healden hit ſe wal *hat hehe up on hire heaued. þat hit *[Fol. 45, wrongly
numbered.]
urne enddelong hire leoffiche lich adun to hire healen. Me
dude al af he het. Ah þe worldeſ wealdent þat wiſte ſein
iuhan hiſ ewanigelifte unhurt iþe neat of wallinde eoli per
he weſ idon in. þat aſe hal com up þrof; af he weſ hal
meiden. þe ilke liueſ lauerd. wiſte him unwemmet. hiſ
brud of þe bref þat weſ wallinde. ſwa þat ne þuhte hit
hire buten aſe wlech weater al þat ha felde. Eleuſiuſ
wod þa nuſte hwet ſegen. Ah hehte ſwiðe don hire ut
of hiſ ehſihðe. 7 dreaen in to dore huſ to priſunef pine
ant ſwa ha weſ idon ſone.

[**H**]eo af ha þrinne weſ i þeofterneſſe hire ane. feng
to cleopien to criſt 7 bidde þeof bone. lauerd
godd almihti mi murhðe 7 mi mede. mi ſy 7 al þe
felhðe. þat ich efter ſeche þu fiſt al hu ich am biſteaðet
7 biſtonden. feſtne mi bileaue. Riht me 7 read me.

When Eleusius ſaw þat þus he was proceeding to eſtab-
liſh her in þe true faið, he ðought he would put her
anon out of light of day, and bade forðwiþ bring forð
fiery glowing braſs, and hold ſo glowing hot high up on
her head þat it ſhould run along her lovely body down
to her heels. Men did as he ordered. But þe Ruler of
þe world, who ſaved Saint John hiſ evangelist unhurt
in þe veſſel of boiling oil in which he was put, who came
up out of it as ſound as he was a perfect maiden man,
þe ſame Lord of Life, ſaved for himſelf unpolluted hiſ
bride from þe braſs þat was glowing, ſo þat all þat ſhe
felt ſeemed to her but as lukewarm water. Eleuſius þen
madly knew not what to ſay, but ordered her haſtily to
be removed from hiſ preſence and dragged to a dark
house, to priſons pain: and ſo was ſoon done.

Boiling braſs is
poured on her.

(Tertullian de
Preſcript. Hæret.
xxxvi.)

She is ſent to
priſon.

She, when ſhe was therein in darkneſs by herſelf,
began to cry to Chriſt and pray þis prayer, "Lord God
Almighty, my joy and my reward, my triumph and all
þe happineſs þat ever I ſeek, þou ſeeſt how I am beſtead
and beſtood; confirm my faið; direct me and counſel me,

She prays.

al mi strence is uppon þe. mi feder. ⁊ mi moder for ich
 nulle forfaken þe: habbeð forfaken me ⁊ al mi nest falde
 cun me heaneð þet schulden mine freond beon: beoð me
 meft feondes ant mine hinen me beoð meft heanen ah
 habbið þin anef help ich am wil cweme ne leaf þu me
 neuer liuende lauerd as þu wiftest daniel bimong þe wode
 **[Leaf 61, back.]* leunf ant te þreo chil*dren ananie zacharie mifael inempnet.
 biwiftest unweommet from þe ferliche fur of þe furneife
 fwa þu wite ant witen me to witen me from sunne. lauerd
 þurh þif leafe lif: lead me to lestinde to þe hauene of
 heale af þu leddest ifraeles folc þurh þe reade sea buten
 fchip druifot ant hare fan fenchtest þat ham efter sohten
 afal þu mine famen ant to drif drihtin þen deouel þat
 me derueð. for ne mei na mon wið uten þi strence
 ftonden him æines lef me þat ich mote ifeon him þet

all my strength is in thee. My father and my mother,
 because I will not forsake thee, have forsaken me, and all
 my nearest kindred afflict me; (they) who should be my
 friends are my greatest enemies, and my hindes are my
 greatest afflictions. But if I have the help of thee alone,
 I am content; never leave me, living Lord. As thou
 protectedst Daniel among the raging lions, and guardedst
 unhurt the three children, named Ananias, Zacharias,
 Misael, from the fearful fire of the furnace, so protect and
 preserve me to shield me from sin. Lord, through this
 false life, lead me to the lasting (life), to the haven of
 salvation, as thou leddest the people of Israel through the
 Red Sea, without ship, dryfoot, and sunkest their foes that
 pursued them; fell thou my foemen and drive off, Lord,
 the devil who afflicts me, for no man without thy strength
 can stand against him. Grant me that I may yet see him

all my strength
 is in thee.

As thou didst
 protect Daniel
 among the raging
 lions, and the
 three children in
 the fiery furnace,
 so preserve me;
 lead me to the
 haven of salva-
 tion, even as thou
 leddest Israel
 dryfoot through
 the Red Sea.

for al mi truſt if on þe. Steor me ⁊ ſtreng me for al
 mi ſtrengðe if of þe. mi feader ⁊ mi moder for þi þat
 ich nule þe forſaken ; habbe forſake me. ⁊ al mi
 neſtfalde cun. þat ſchulde beo me beſt freond ; beoð me
 meafſt feondes. ⁊ mine inhinen ; alre meafſt hea[r]men.
 herewurðe healent. habbe *ich þin aneſ help. ich am wil-
 cweme ne forleaf þu me nawt luuiende lauerd. af þu
 biwiſteſt daniel bimong þe wode liunf ilatet ſe luðere. ⁊
 te þreo children þe chearre nalden from þe lahen þat ha
 ſchulden luuien. Ananie ⁊ Aȝarie ⁊ Miſahel inempnet.
 Al þu al wealdent biwiſteſt ham unwemmet. wid þat
 ferliche fur i þe furneiſe. ſwa þu wunne of þe worlt wite
 me ⁊ were ⁊ witere. ⁊ wiſſe þurh þi wiſdom to wite
 me wið funne. lauerd liueſ lattow. lead me þurh þiſ leaſe.
 þiſ lutle leaſtinde liſ ; to þe hauene of heale. Af þu
 leadeſt iſraeſel leode of egipte bute ſchip dru fot þurh
 þe reade ſea. ⁊ aſenchteſt hare uan þe ferden ham eſter.
 ⁊ tu folkeſ feader. aual mine vamen. ⁊ tu drihtin to drif
 þe deouel þat me derueð. for ne mei na monneſ ſtrengðe

*[Fol. 45b.]

for all my truſt is in þee. Rule me and ſtrengðen
 me for all my ſtrengð is from þee. My faþer and my
 moþer, becauſe I will not forſake þee, have forſaken me,
 and all my neareſt kindred, þat ſhould be beſt friends to
 me, are my greateſt foes, and my indoor hinds are of all
 my greateſt afflictions. Glory, worðy Saviour ! I have þine
 only help : I am content, abandon me not, Loving Lord !
 as þou protectedſt Daniel among þe mad lions abandoned
 ſo vilely, and þe ðree children named Ananias, Azarias,
 and Miſael, who would not turn from þe laws þat þey
 ought to love. All þem, þou Allruler, þou protectedſt un-
 ſtained againſt þat frightful fire in þe furnace ; ſo, þou
 Joy of þe world, protect and defend and preſerve and ſave
 me wiþ þy wiſdom to ſave me from ſin. O Lord, Guide
 of life, lead me þrough þiſ false, þiſ ſhortlaſting life, to þe
 haʒen of ſalvation ; as þou leddeſt Iſraels people out of
 Egypts land wiþout ſhip, dryfoot, þrough þe Red Sea, and
 ſunkeſt þeir foes, which marched after þem ; and do þou,
 Faþer of people, ſwallow up my foemen, and do þou,
 Lord, drive off þe devil þat harms me, for no mans ſtrengð

ſchent : þat weneð me to ſchrenchen ant ſchunchen of þe
weie : þat leadeð to eche lif. wite me from hiſ lað ant wið
hiſ creſti crokes. wite me wið mine unwines þat tu beo
euer iheret ant iheiet in heouene ant in eorðe beo þu áá
ibleſcet af þu were ant art. ant euer ſchalt beon in eche
bliſſe. amen.

þa ha hefde ibeden þuſ. com a kempe of helle in
englene heowe ant feng on to motin wið þiſ
edie meiden. Iuliane þe edie mi leof. þu haueſt for
mi luue muchel idrohen ant idrehen ant haueſt for
mi luue. feorliche fan þat te wið fehteð þat ogrome
greieð þe alles cunef pinen. ne mei ich hit þolien
þat ha þuſ merren þe na mare þu haueſt inoh min
freontſchipe of-feruet. me areoweð þi read ah hercene
me nuðen. wurch elewſiuſes wil. for ich ȝeue þe leue.

Preserve me
from mine ene-
mies, that thou
mayest be ever
praised, in hea-
ven and earth."

confounded who thinks to make me shrink and step from
the way that leads to eternal life. Protect me from his
hatred and his crafty devices, guard me against my
enemies, that thou mayst ever be praised and extolled, in
heaven and in earth. Be thou ay blessed, as thou wert,
and art, and ever shalt be in eternal bliss. Amen."

A devil in angel-
form comes to
her, and tells
her she has suf-
fered enough,
and that she may
work the will of
Eleusius.

When she had prayed thus, there came a warrior of hell
in form of angels, and began to discourse with this blessed
maiden. "Juliana the blessed, my dear, thou hast borne
and suffered much for my love, and hast for my love
strange foes that fight against thee, that in anger prepare
for thee pains of every kind. I cannot endure it, that they
mar thee thus any more; thou hast sufficiently merited
my friendship; I rue thy purpose; but hearken to me
now. Work Eleusiuses will, for I give thee leave."

wiðuten þin stonden him to ȝeines. lef¹ me þat ich mote¹ MS. lef.
 mihti meinfule godd iseon him ischeomet ȝet þe weneð
 me to schrenchen. ⁊ schunchen of þe nearowe wei þat
 leadeð to eche lif. loke me from his lað liuiende lauerð.
 Make me war ⁊ wite me wið his crefti crokef. þat ha
 me ne crechen. were me swa wið þen vnwiue. helplesef
 heale. þat tu beo iheiet ⁊ iheret eaure in eorðe. af in
 heouene. *Beo þu aa iblefctet lauerd af þu were ant art
 ⁊ schalt beon in eche.

*[Fol. 47, mis-
 numbered,
 should be 46.]

As ha þeof bone hefde ibeden; com akempe of helle
 on englene heowe. ⁊ feng on to motin þus wið
 his meiden. Juliene mi leofmon þu hauest for mi luue
 muchel idrohen ⁊ idrahen þu hauest feorliche fan þat te
 fehteð aȝein. ha greiðið þe o grome nu allef cunnes
 pinen. ne mei ich þolien. þat ha þuf mearren þe na mare.
 þu art inoh ifondet ⁊ tu hauest mi freondschipe inoh
 fwiðe offeruet. me areoweð þi far. Ah [hercene] nuðe
 mi read. wurch eleufius wil. for ich þe ȝeoue leaue.

wiþout þine can stand against him: permit me, Mighty,
 Mainful God, to be able to see him yet ashamed þat expects
 to make me shrink and step from þe narrow way þat
 leadeð to eternal life. Protect me from his hate, Loving
 Lord, make me wary and guard me against his crafty
 crooks, þat þey may never catch me; so ward me against
 þe evil one, Safety of þe helpless, þat þou mayst ever be
 extolled and glorified for ever in earð, as in heaven. Be
 þou ever blessed, Lord, as þou wert, and art, and shalt be,
 to eternity. Amen."

When she had bidden þis bede, þere came a champion
 of hell in hue of angels, and began to discuss þus wiþ
 þis noble maiden. "Juliana, my dear, þou hast suffered
 and endured much for my love: þou hast strange foes
 þat fight against þee, þey are preparing now in rage pains
 of all sorts; I cannot endure it, þat þey should mar þee
 any more; þou hast been enough tried, and þou hast
 þoroughly enough observed my friendship. Þi sore I rue.
 But hearken now to my counsel; and work þe wil of
 Eleusius, for I give þee leave."

A devil in an
 angels shape
 consoles her.

*[Leaf 62.] þif meiden wef awun*dret fwiðe ant þah feng to freinen þuf cweðinde. hwet hwiht art tu þat fwuch word me bringest. ich am quoð þat unwiht godes heh engel. for to seggen þe þif isend from þe heouene. Heo awundrede fwiðe ant tah af þeo þet nes nawt of lihte bileaue on heh wið hire heorte stille bute stefne þuf to criste cleopede

Iesu quoð ha godes fume þu art þi feder wiðdom wiſſe me nuðen hwet me beo to donne ant do me to underſtonden ʒef þif iſ þi ſonde þat me þif ſeið. þa com þer ſofte a ſtefne ſihinde from þe heouene ſihinde ant þuf cweðinde. Iuliane þe edie ibleſcet beo þe time þat tu iboren were. nule nawt þi leouemon þolien na þe leſ þing lihen þe longe. hit iſ þe ſtronge deouel þat ſtont ter biſoren þe ga neor ant nim him ant bind him heteſte godd al mihti ʒeueð þe gode leue ant þe mahte hit forte donne t tu ſchalt him leaden eſter þat te likeð ant he ſchal unþonc in his teð cuðen þe þat tu wilneſt.

Juliana is greatly astonished.

This maiden was astonished greatly, and notwithstanding began to inquire, thus saying: "What being art thou that bringest me such word?" "I am," quoth the Evil Being, "Gods archangel, sent from heaven to tell thee this." She wondered much, and yet, as one who was not of light belief, on high, with her heart, stilly without voice, thus to Christ called:—

She prays:—
"Jesus, make me to know whether this is thy messenger."
A voice from heaven answers that it is the devil, and bids Juliana bind him fast.

"Jesu," quoth she, "Son of God, thou art thy fathers wisdom; teach me now what I am to do, and give me to understand if this is thy messenger that says this to me." Then came there softly a voice descending from heaven, descending and thus saying: "Juliana, the blessed, blessed be the time that thou wert born, thy leman will by no means suffer the false thing to lie to thee long. It is the strong devil that stands there before thee. Go nigher and take him and bind him fast. God Almighty gives thee good leave and the might to do it. And thou shalt lead him according as thou pleasest; and he shall, in spite of his teeth, make known to thee what thou desirest."

Þef meiden wef awundret fwiðe of þef wordes. ⁊ af ha wef offearet; feng on to freinin. Hwet wiht *quoð* ha art tu. þat þulli word me bringeft. Ich hit am *quoð* þe unwiht. godes heh engel. forte segge þe þis isent te from heouene. Ha wundrede hire fwiðe. ⁊ af þeo þe nef nawt of lihte bileaue. stille bute steauene on heh in hire heorte cleopede to crifte.

IHesu *quoð* ha godes fune þat art þi feader wisdom wisse me þi wummon hwet me beo to donne. ⁊ æf þi deore wil if do me to understonden. þat þe þat þis seið me æf he beo þi sonde. ⁊ com sihinde adun softe¹ from heouene. ¹ MS. softe. asteuene þat seide. Juliene. þe eadie *iblefcet beo þe •[Pol. 47b.] time. þat tu ibore were. nule nawt þi leofmon þolie na leas þing ta lihe þe longe. Hit if þe stronge vnwiht þe front ter of helle. Ga nu neor ⁊ nim him. ⁊ wið þe bondef þat ter beoð bind him heteueste. Godd al mihti æueð þe mahte for te don hit. ⁊ tu schalt leaden him al effer þat te likeð. ⁊ he schal al telle þe vnþonc in his teð þat tu wilnest to witen. ⁊ kenne þe ⁊ cuðen al þat tu eakest.

Þis maiden was much astonished at þese words, and terrified as she was, began to inquire, "What being," ^{She suspects his words.} *quoð* she, "art þou þat bringest me such a message?" "I am," *quoð* þe Evil One, "Gods archangel, sent from heaven to tell þee þis." She wondered much, and as one þat was not of light belief, stilly in her heart wiþout raised voice, called on Christ.

"Jesu," *quoð* she, "Son of God, þat art þy fap̃ers wisdom, instruct me, þy handmaid, what I must do; and if it be þy dear will, cause me to understand, wheþer he be þy messenger þat saið this to me." And þere came descending down soft from heaven a voice þat þus said ^{Prays.} to her, "Juliana, þe saintly, blessed be þe time þat þou born wert; þy leman will not endure, þat any false ðing deceive þee any longer. It is þe strong Evil One of hell who stands þere. Go now near and take him and wiþ þe bonds þat he þere bind him fast; God Almighty giveð þee power for to do it, and þou shalt lead him wheresoever it pleaseð þee; and he shall tell þee all in spite of his teeð þat þou choosest to know, and shall inform þee and explain all þat þou askest." ^{A voice from heaven.}

þif eadie meiden af heo wæs iwiſſet of þen engel leop to ant
lahte him ant ſeide. Swiðe ſei me hwet art þu ant hwe-
onne ant hwa þe hider ſende ant he wende heowes ⁊ warð
ſwuch af he her wes unwiht of helle. lefdi quoð he lef me
ant ich þe wule ſeggen. Swiðe quoð ha ſei me for ich for
ichulle þe leowfin ant leauen hwen me þuncheð. Deorelefdi

*[Leaf 62, back.] quoð *he þa ich am þe deouel belial deoflene wureſt ant
meſt iſ awariet. for wel niſ me neuer bute hwen ich makie
moncun wurchen to wundre. ich weorp adam ant eue of
paraifeſ prude. ant þene acurfede kaym to acwellen abel
hiſ broðer. ant te þreo children þat icoren weren beon
iduſt in þe fur of þe ofne. ant ich madeke nabugodonofor þe
king of caldey makien þe mawmez igoten of golde. ant ich
madeke þen wittie yfaye beon iſahet þurh ant þurh to deaðe.

Juliana ſeiſes the
devil, and aſks
him whence he
comes, and who
ſent him.

This bleſſed maiden, as ſhe was inſtructed by the angel,
leapt to and ſeiſed him, and ſaid, "Quickly tell me what
thou art, and whence, and who ſent thee hither." And he
changed colour, and became ſuch as he before was, an evil
being of hell. "Lady," quoth he, "leave me and I will
tell thee." "Quickly tell me," quoth ſhe, "for I will
loose thee and leave thee when it ſeems good to me."

He tells her that
he iſ the devil
Belial, who caſt
Adam and Eve
out of Para-diſe,
and cauſed Cain
to ſlay hiſ bro-
ther.

"Dear lady," quoth he then, "I am the devil Belial,
worſt of devils and moſt accuſt; for it iſ never well with
me, ſave when I make mankind work ſtrangely. I caſt
Adam and Eve out of the pride of Para-diſe, and (cauſed)
the accuſed Cain to ſlay Abel hiſ brother, and the three
children that were choſen, to be daſhed into the fire of
the oven; and I cauſed Nebuchadnezzar, the king of
Chaldea, to make the idols molten of gold; and I made the
prophet Iſaiah to be ſawed through and through to death;

þif eadi meiden af ha wef iwiffet þurh þen engel; leop to t ilahte him. t seide. sei me fwiðe. hwet tu beo t hweonene. t hwa þe hider sende. ant he wið þat ilke feng to hwenden heowef. ant warð fwuch af he wef vnhwiht of helle. leafði quoð he leaf me. t ich chulle seggen. Do fwiðe sei me for ich chulle lowfe þe t leten hwen me þuncheð.

Deore leafði. quoð he þa ich hit am þe deouel belial of alle unwreste unwhihtes þe wurfte t meast awarriet. for nis me neuwer wel ne nef; bute hwen ich makede moncun to wurche to wundre. Ich hit am. þat weorp ut adam t eue; of paraife selhðe. t ich hit am þat makede caym þe acurfede acwalde his broðer abel. ant ich hit am þat makede nabugodonofor. þe kene king of caldey makien þe maumez igoten al of golde. ant ich *hit am þat makede þat te þreo children icoren ouer þe oþre; weren iduft to fordon iþet ferliche fur of þe muchele ouen. ant ich hit am þat makede þen muchele witti witege yfaie. beon ifahet þurh t þurh to deaðe.

*[Fol. 48.]

þis holy maiden, when she was instructed by þe angel, leapt at him and caught him, and said, "Tell me quickly, what þou art and whence, and who sent þee hiþer;" and he wiþ þat same took to turning colour; and became such as he was an evil one of hell. "Lady," quoð he, "leave me and I will say." "Do quickly, tell me; for I will loose þe and let go, when it seemeð good to me."

She seizes the devil.

"Dear lady," quoð he þen, "I am so, þe devil belial of all cunning evil ones þe worst and most accursed; for it is never well wiþ me nor was, but when I made mankind to work for mischief. I am he who cast out Adam and Eve from paradise joy; I am he þat made Cain, þe accursed, slay his broþer Abel, and I am he þat made Nebuchadnezzar, þe keen king of Chaldea, make þe molten images all of gold; and I am he þat caused þe ðree children, elect beyond oþers, to be dashed into þe strange fire of þe big oven to perish; and I am he þat caused þe great witty profet Isaiah to be sawed þrough and þrough to deaðe."

The devil avows himself.

⁊ ich makede tenden ierusalem ant driuen hit to duſte
 þet deore godeſ temple. ant ich make[de] iſraheleſ folc
 to leuen iþat wilderneſſe þen lauereð þat heom aleſde: ant
 igotene godes to heien ant te herien. ant ich þe þat refde
 þen riche iob his ahte. ⁊ wrahte ſo muche wondreðe. ant
 ich am þat weſ ſum hwile þurh þe wiſe ſalomon feſte
 bitunet. ⁊ ich am þe makede ſein iuhan heðeſ bicoruen.
 ant ſeinte ſtefne mid ſtanef iſtenet. ⁊ ich am þe þet ſpec
 þurh ſymoneſ muð þe wicche. þet weorrede euer aþein
 peter ant pawel ant ich redde nerrun: þe riche keiſer of
 rome to bihefden pawel ant don peter on rode ant ich
 makede þat te cniht þurlede criſteſ ſide mit te ſpere
 ſcharpe. þah ich þe talde al dei ne mahte ich þe tellen þe
 wundref þat ich iwaht habbe ant meſt monne bone ibeon
 of alle mine breðren Do ſei me quod þat meiden hwa
 ſende þe to me ant iſ meiſter ouer þe. leſdi quod he

"I am he that
 ſpoiled Job of
 his poſſeſſions,
 cauſed St. John
 to be beheaded,
 and Stephen to
 be ſtoned with
 ſtones."

and I made Jeruſalem to be ſet on fire, and the dear temple
 of God driven to duſt; and I made Iſraels people in the
 wilderneſſe to leave the Lord who delivered them, and to
 extol and to praiſe molten gods. And I (am) he that
 ſpoiled the rich Job of his poſſeſſions, and wrought him
 ſo much miſery; and I am he that was at one time faſt
 incloſed by the wiſe Solomon; and I am he that made
 St. John to be beheaded, and St. Stephen ſtoned with
 ſtones; and I am he that ſpake through the mouth of
 Simon Magus, who warred ever againſt Peter and Paul;
 and I counſelled Nero, the rich emperor of Rome, to
 behead Paul and crucify Peter; and I cauſed the knight
 to pierce Chriſts ſide with the ſharp ſpear. Though I
 ſhould tell thee all day, I could not tell thee (all) the
 wonders that I have wrought; and (I have) been the bane
 of men more than all my brethren."

"Tell me," quoth
 ſhe, "who is thy
 maſter?"

"Come, tell me," quoth the maiden, "who ſent thee
 to me, and is maſter over thee?" "Lady," quoth he,

ant ich hit am þat makede to ontenden ierusalem. ⁊ godes
deore temple to driuen al to duſte. ant ich hit am þat
makede. ⁊ readde iſraeſe folc to leauen iþe wilderneſſe.
þe lauord þat aleſde ham of pharaoneſ þeowdom. ⁊ makeden
ham godes igotene. to heien ⁊ to herien. ant ich hit am þe
reafde þe riche Job hiſ ahte. ſwa þat he weolewede of
wontreþe iþe mixne. ant ich hit am þat ſum chearre weſ
þurh þe wiſe Salomon et halden. ant ich hit am þet makede
ſein iuhan þe baptiſte beon heafdeſ bicoruen; ⁊ ſeinte
ſtephene iſteanet. ant ich hit am þat ſpec þurh ſimuneſ
muð. þe wicche. þe weorrede eauer aþein peter ⁊ pawel.
ant ich hit am þe readde nerun þe riche keiſer of rome to
don o rode peter. ⁊ to biheafdin pawel. ant ich makede þe
cniht to þurlin godes fide wið ſcharpe ſpereſ ord. þah
ich talde al dei; ⁊et ich mahte tellen. for ma wundreſ
ich habbe iwraht; þene ich mahte munien. ⁊ ma monne
bone ibeon; þen ei of mine breðren.¹

¹ MS. brre-
ðren.

Do ſei me quoð þe meiðen. hwa ſende þe to me :
ant hwa *if meiſter ouer þe. leafdi quoð he

*[Fol. 48b.]

And I am he þat made Jerusalem be set on fire and
Gods dear temple to be driven all to dust. And I am
he caused and counselled þe people of Israel in þe wil-
derness to leave þe Lord þat released þem from Pharaohs
servitude, and to make þemselves molten gods to extol
and glorify. And I am he who robbed þe rich Job of
his possessions, so þat he wallowed up for misery on
þe mixen. And I am he þat once on a time was bottled
up by þe wise Solomon. And I am he þat caused
Saint John þe Baptist to be beheaded, and St. Stefanos
stoned. And I am he þat spoke þrough þe mouð of
Simon Magus, who warred always against Peter and
Paul: and I am he þat counselled Nero, þe powerful
emperor of Rome, to crucify Peter, and to behead Paul;
and made þe soldier to pierce Christs side with a sharp
spears point. Þough I were to recount all day, yet I
could not tell all; for more miseries have I wrought þan
I could remember, and have been bane of more men þan
any of my breþren.”

See notes to the
Koran.

Longinus.

“Come, tell me,” quoð þe maiden, “who sent þe to
me; and who is master over þee.” “Lady,” quoð he,

*[Leaf 63.] béélzebub *þe alde þurf of helle. ant wet were if þat he meft wurcheð. lefdi þef þi wil if he ifindeð al uuel ant bi þencheð al. ant fend us þenne hwider fo him þuncheð. ⁊ hwa fe wel ne fpet nawt hwen he fent us to wrenchen eni rihtwife ut of þe weie ant we ne mahen þet don: þenne darie we. ⁊ ne durren neuer cumen biuoren him ⁊ he hatterliche hat þeo. þat habbeð iwraht efter his wille þat hwer fo ha uf findeð: beaten uf ant binden. ⁊ mare wa don uf þen euer eni mon mahte þolien. For þi we moten lefdi: buhen to ure leowunde lauerd ant wurchen his wille.

SEI me þet witerluker quod ha hwuchef weif þe wurcheð ant bicherreð godes children. Lefdi quod he iuliane? þe ifont ant habbe ifulet me to wraðer-heale. ich wende to habben ilead þe into þin aldrene lahen ant makien þe to leauen þe luue of þi lauerd. ant feng to fondin þe ant ich am afallet. Hwer fo euer eni mon god wule biginnen we makieð him to þenchen þonckes þer to þeines ant wenden hare heorte toward oþer willes þat wulleð ham harmen. ant makien ham to

"Beelzebub," says he; "he invents all evil, and sends us forth whither he will."

"Beelzebub, the old giant of hell." "And what work is it that he most works?" "Lady, if it is thy will, he invents all evil, and considers all, and sends us then, whitherso seems him good, and whoso speeds not well when he sends us to wrench any righteous person out of the way, and we cannot do that, then we loiter and dare never come before him; and he fiercely orders those that have wrought according to his will, whereso they find us, to beat and bind us, and cause us more woe than ever any man could endure. Therefore we must, lady, bow to our living lord, and work his will."

"Tell me how ye work and deceive Gods children."

"Tell me yet more plainly," quoth she, "in what way ye work and deceive Gods children." "Lady," quoth he, "Juliana, thee I found and have followed to my ruin; I thought to have led thee into thy parents customs, and to make thee leave the love of thy Lord; and began to tempt thee, and I am overthrown. Wheresoever any man will begin good, we make him to think thoughts in the opposite direction, and to turn their hearts toward other desires that will harm them, and make them to

"Wherever a man begins to do good, we make him to think other thoughts that will harm him."

belzeebub. þe balde þurf of helle. Hwet if quoð ha his werce. ⁊ hwet wurcheð he mest; leafdi ȝef þi wil if. he ifint euch uuel ⁊ biþencheð hit al. ⁊ sendeð uf þenne þider as him þuncheð. ⁊ hwen we nawt ne ſpedeð ne ne mahen wrenchen ſum rihtwiſ of þe weie; we dearieð ⁊ ne durren nohwer cume biuoren him. ⁊ he heterliche hat þeo þat habbeð iwraht eſter hiſ wille. Hwer ſe ha uf ifinden. beaten uf. ⁊ binden ⁊ don uf mare wa on; þen ei mon mahte þolien. for þi we moten leafdi buhen ſwiðe. ⁊ beien to ure luuewrðe feader. ⁊ wurchen alle hiſ willes.

Sei quoð ha witerluker ȝet. hu ȝe wurchen ⁊ o hwuche wife ȝe bichearreð godeſ children. leafdi quoð he Juliene þe ich font. ⁊ habbe ifolhet me to wraðer heale; Ich wende iwif to leade þe into þine ealdrene lahen. ⁊ makie to leauen þe luue of þi lauerd. ant feng on to fondin þe. ah ich am aueallet. Ich chulle kenne þe nu al þat tu eaſkeſt Hwer ſe we eauer iſeoð mon oðer wummon eani god biginnen; we wepnið uf aȝein ham. ⁊ makieð iſwiken al þat beſt mahte wenden hare heorte ant [we]

“Belzebub, þe bold portent of hell.” “What is,” quoð she, “his work? and what workeð he moſt?” “Lady, if it is þy will, he diſcovers each evil and invents it all, and þen ſendeð uſ hiȝer as ſeemeð him fit; and when we have no ſucceſs, nor are able to twiſt ſome rightwiſe perſon out of þe way, we loiter, and we dare not come into hiſ preſence, and he fiercely orderſ þem þat have wrought according to hiſ will, wherſoeuer þey find uſ, to beat uſ and bind uſ and do uſ more woe, þan any man might endure; þerefore, lady, we muſt bow entirely, and bend to our loüeworðy faȝer and work all hiſ will.”

The prince of the devils.

“Say,” quoð ſhe, “more diſtinctly yet, how ye work and in what wiſe ye turn aſtray Godſ children.” “Lady,” quoð he, “Juliana, þee I found and have followed to my own ruin. I weened, in truð, to lead þee into þe cuſtoms of þy anceſtors, and to make þee to leave þe love of þy Lord, and began to tempt þee, but I am diſappointed. I will explain to þe now all þat þou aſkeſt. Wherſoeuer we ſee a man or a woman begin any good, we arm ourſelves againſt him, and we make to ceaſe all þat beſt might turn þeir heart, and we

The devil is cross-examined; and reveals the ſecrets of hell.

leofen forto bidden ȝeorne þat godd binime ham þene wil
 þat we ham in warpeð. ⁊ heo unfstrengeð þerwið ant we
 strengeð on ham. ⁊ ouerfithið ham er ha left wenen. ⁊ ȝef ha
 gað to chirche to bireowfen hare funnen. ⁊ liðeliche luftnin
 hali writen lare : þer we beoð biſilukeſt ant þer mare þen
 *[Leaf 63, back.] elles hwer. to letten ham ⁊ wrenchen hare þonckes *to-
 ward oðer unnute þingef. ah þeo ilke þat beoð ſtalewurðe
 ha underſtondeð ham ant warpeð mid ſtrencðe ut of hare
 heorte hare unwreſte wil þat ich in ham warpe ⁊ ȝeorn-
 liche ȝeieð efter godes grace to helpe. ant þenne meſt hwen
 þe preoſt inwið þe meſſe noteð godes lcome þet he nom
 on þe laſteleſe meiden þer if riht bileaue ant inward bone
 ant ſwa icweme to godd : þet þenne biginne we to fleonne
 ant turneð to þe luſte ant þiſ if al þat we doð te deruen
 criſtene men ant eggin to þen ueele.

"If they go to church to hear the lore of Holy Writ, we turn their thoughts to useless things. But those who are strong cry to God for help; then we begin to fly and turn to the air."

lose (the desire) to pray earnestly that God may take away from them the desire that we cast into them; and they become weak therewith, and we grow strong against them, and surmount them before they the least think it. And if they go to church to repent of their sins, and mildly listen to the lore of holy writings, there we are most busy, and there more than elsewhere, to hinder them and twist their thoughts toward other and useless things. But those who are stalwart, they understand them, and with strength cast out of their hearts their wicked will that I cast into them, and earnestly cry after Gods grace to help, and then especially when the priest in the mass partakes of Gods body which he took in the blameless maiden; there is right belief and inward prayer, and so pleasing to God, that then we begin to fly and turn to the air; and this is all that we do to harm Christian men, and egg them on to the evil."

makien ham to þenchen þohtes þer to ȝeined. ⁊ wendeð
to oðer willes þat ham wulleð hearmin. ⁊ makieð ham
forte leofe luft. forte bidde ȝeorne þat godd bineo*me * [Fol. 49.]
ham þe wil : þat we in ham warpeð ⁊ unftrengið þer
wið. ⁊ we ftrenged þer wið on ham al ear¹ ha left¹ MS. car.
wenen. ⁊ ȝef we feoð ham ȝeornliche fechen to chirche. ⁊
ter fwiðe bi ham feolf bireowfin hare funnen. ⁊ leoffiche
luftnin hali chirche lare. þer we beoð ȝetten biſiliche
ham abuten. ⁊ mare þer þen elles hwer to letten ham ȝef
we mahen. ⁊ wrenchen hare þonkeſ towart unnette
þingef. Ah hwucche ſe beoð ſe ſtealewurðe; þat ha
underftonden ham ⁊ warpeð ut wið ftrengðe; ut of hare
heorte. unwreaſte willes þat ich ham in warpe. ⁊ ȝeornliche
ȝeiȝeð efter godeſ grace to help ⁊ to heale. ⁊ þenne meaſt
hwen þe preoſt in wið þe meſſe noteð godeſ licome þat he
nom of þat laðleſe meiden; þer iſ riht bileaue. ⁊ inward-
liche bonen ſwa icweme to godd. þat i þat ilke time we
biginneð to fleon ⁊ turneð to fluhte þiſ iſ al þat we doð
i criſtemen ⁊ eggið eauer to vuele.

make 'em to ſink ðoughts in þe oppoſite direction, and we
turn þem to oþer plans which will do þem harm, and we
make þem leave þe deſire, earneſtly to pray, þat God would
take from þem þe will, which we introduce into þem, and
by which we take þeir ſtrengð away; and þuſ fortified
overcome þem, ere þey expect it at þe leaſt; and if we ſee
'em earneſtly ſeek to go to church, and þere fully by þem-
ſelves repent þeir ſins and affectionately liſten to Holy
Church lore (Scripture lore R.), þere we are buſily en-
gaged about þem, and þere more þan elſewhere hinder
þem if we are able, and twist þeir þoughts to unpro-
fitable ſubjects. But whoſoever are ſo ſtallwart þat þey
underſtand þeſe promptings and ðrow out wiþ force out
of þeir hearts þe miſchievous wills þat I ſuggeſt to þem,
and earneſtly cry Gods grace for help and for healð, and
moſt þen when þe prieſt in þe ſervice of þe maſſ partakeð
of 'Gods body,' which he took of þat blameleſſ maiden;
where true faið exiſts and inward prayer, ſo acceptable
to God, in þat ſame moment we begin to flee and turn
to flight. Þiſ iſ all þat we do on Chriſtian men, and egg
þem on ever to evil."

ME ȝe ateliche wihtes quoð þif meiden hu durre ȝe
neomen ow to cristes icorne. Me feli meiden hu
derstu nu hondlin me ant halden me swa hardeliche. bute
for þi *þat* tu art truſti on þi lauerd. ant ich truſte on minne
af þu deſt oþinne. ant mi lauerdes wil ich wurche *þat* if
meiſter ouer mixſchipe ouer al þer imei. ant ȝef ich mahte
mare ich walde beon þe fenre. ah nat i[c]h hwet me makede
her forte ſechen. bute mi muchel unfeli fið ſohte þe te
feonne wumme *þat* fiððe fariliche ſit hit me ne ſet me
neuer naþing ſwa luðere ne ſwa ſwere. wei hwi neðdich
iwift hwuch weane me weſ toward. ne mi kinewurðe
lauerd me ne cuðe nawt cuðen. *þer* of þulli *wa if of
foſter. for let me nu leſdi ant ichulle bileauen þe ant
folhen an oðer. oðer ichulle forwreien to mi meinſule
feder ah ichulle warnen þe biſoren : niſ hit nawt þe biheue.

*[Leaf 64].

O quod ha þreateſtu me nu wrecche. þe ſchal
iwurðen godd hit wat godes þe wurſe ant grap
a great raketehe *þat* heo wes mide ibunden ant bond

"I know not
what has brought
me hither. Alas!
why did I not see
what misery was
before me?"

"But, ye hateful wights," quoth this maiden, "how dare ye betake yourselves to Christs chosen?" "But, blessed maiden, how dardest thou now handle me, and hold me so hard, but because thou art trustful on thy Lord? and I trust on mine, as thou dost on thine; and I work my lords will, who is master over wretchedness, everywhere that I can; and if I could do more, I should be the gladder. But I know not what made me seek (to come) here, unless my greatly unlucky journey sought to see thee. Woe is me! That sight, sorely it sits upon me; nothing ever sat so evil nor so heavy upon me. Alas! why had I not known what misery was before me? nor my royal lord, he could not inform me thereof. Such woe is of his foster-son, let me go now, lady, and I will leave thee and follow another; another I will bewray to my mighty father. But I will warn thee beforehand, it is not to thy advantage."

Juliana seizes a
great chain and
binds

"O," quoth she, "threatenest thou me now, wretch? It shall turn out the worse for thee, God knows." And she seized a great chain with which she was bound, and bound

Me ȝe eateliche wihtes quoð, þat eadi wummon. hu durre ȝe eauer neomen ow to cristes icorene; me sei me feli meiden quoð he. hu derst tu halde me ʒ hondlin se heterliche bute þuh þat tu art trusti o þi lauerd. ʒ ich do af þu dest truste o mi lauerd þat if meister *of alle mixschipes ʒ wurde his wil ouer al ase forð af imei. ʒ ȝef ich mahte forðre ich walde beo þe feinre. ah nat i hwet vnselisið makede me her to fechen. bute mi muchele unselhðe sohte þe to feonne. wumme aa þat sihðe se farliche hit sit me. ne set me neauer na þing se luðere ne se sare. wei hwi nefde ich iwist. hwuch weane me wes towart. Ne mi kinewurðe feader ne cuðe nawt warnin of þulli wa his foster. forlet me mi leafdi ʒ ich chulle al bileane þe. ʒ folhin an oþer. oþer ich chulle forwreie þe to meinsule feader. Ah wel ich warni þe uore. hit nis nawt þin biheue. O quoð ha Juliene ihesu cristes leofmon þreates tu me wrecche; þe schal iwurðen godd hit wat godes þe wurfe. ʒ grap a great rakeþe þat ha wes wið ibunden. ʒ bond

*[Fol. 49b.]

“But, ye odious wights,” quoð þat blessed woman, “how dare ye ever betake yourselves to Christs elect?” “But tell me, seely maiden,” quoð he, “how dost þou hold me and handle me so roughly except because þou art trustful on þy Lord; and I do as þou dost, trust in my Lord, þat is master of all mischiefs, and I work his will above all þings, as far as I may, and I should be fainer if I might do so furþer. But I know not what bad luck made me seek to come here, except þat in my mickle unhap I sought to see þee. Woe is me! Ah, þat sight! it so sorely sits on me! Never did any þing sit on me so wretched nor so sore. Well away! Why had I not known what woes were coming on me! Nor my royal faþer, he could not warn of such a woe his fosterson. Let me go, lady, and I will altoȝeder quit þee and follow anoþer: some oþer I will betray to my powerful faþer. But well I warn þee beforehand, it is not þy behoof.”

“O,” quoð she, Juliana, Jesus Christs lemman, “dost þou þreaten me, þou wretch? to þee it shall turn out, God wot, so much þe worse.” And she seized a great chain wiþ which she was ibunden, and bound

to his ruge ba twa his honden þat him eoc each neil ⁊
 blakede of þe blode ant hef him up ant dufte him adun
¹ MS. steorue. ruglunge ant stod up on þe steorne¹ ⁊ nom hire ahne bondes
 ⁊ bigon to beaten þen belial of helle. ant he to rarin reow-
 liche ant te ȝuren ant te ȝeien. ⁊ heo leide swa luðerliche
 þat wa wæs him onliue.

A Mi lefdi lef me iuliane euenig wið apostel patriar-
 chen ilich. ant leof wið þe martirs englene ifere
 ant arcanglene freond friðe me ane hwile ich halfi þe
 ogodes half. ⁊ on his sune rode. þat we so muchel
 dredeð. ⁊ oþe pine ant te deð þat he droh for mon milce
 ant merce wummon haue of mi wretchedom. Stew þe
 storne of helle quoð þe edie meiden nis na merci wið
 þe for þi ne aheftu nan habben. ah sei me swiðe mare of
 þe wa þat tu hauest mid woh iwræht monne. lefdi lef me
 ant hald pine edie honden ich habbe i-blend men ant
 * [Leaf 64, back.] ibroken ham þe schonken ⁊ te schuldren *baðen. ifur
 iwarpen ant iwater. ant hare ahne blake blod to spitten
 ant te speowen ant te an to fleon þat oðer ant hongin him

both his hands
 behind him; then
 she thrusts him
 down and stands
 over him, beating
 him with her
 chains.
 He beseeches her
 to leave him.

to his back both his two hands, so that him ached each
 nail, and grew black from the blood; and she raised him
 up and dashed him down backwards, and stood upon
 the stern one, and took her own bonds, and began to beat
 the Belial of hell. And he (began) to roar ruefully, and to
 yell and to cry out; and she laid on so sorely that woe
 was him alive (*i.e.* his life was a misery).

“O my lady, leave me, Juliana, equal of apostle, like
 to patriarchs, and dear to the martyrs, companion of angels
 and friend of archangels, spare me a while, I entreat thee
 on Gods behalf, and by his Sons cross that we so much
 dread, and by the suffering and the death that he endured
 for man; woman, have compassion and mercy on my
 misery.” “Stop thee, stern one of hell,” quoth the
 blessed maiden; “there is no mercy with thee, therefore
 oughtest thou to have none; but tell me quickly more of the
 woe that thou hast with wrong wrought upon man.” “Lady,
 leave me and hold off thy blessed hands. I have blinded
 men, and broken their shanks and shoulders both, cast them
 into fire and water, and (made them) to spit and to spew their
 own black blood, and one to flee the other and hang him-
 self.” “Stop, stern one of hell, tell me more of the woe thou hast wrought.” “I have blinded men and broken their shanks, cast them into fire and water,

bihinden his rug ba twa his honden. þat him wrong euch neil ⁊ blakede of þe blode. ⁊ dufte him ruglunge adun riht to þer eorðe. ⁊ stonðinde o þe steorue nom hire ahne bondef ⁊ bigon to beaten þen belial of helle. ⁊ he to rarin reowliche. to uren ant to ȝein. ⁊ heo leide on se luðerliche þet wa wef him o liue.

[O] mi leafdi Juliene quoth he. þu¹ euening wið apostel. ^{1 MS. þā. added above the line.}
patriarchen ilich. ⁊ leof wið alle martyrs. englene feolahe: ⁊ archanelene freonð friðe *ane hwhile ich halfi ^{*[Fol. 50.]}
þe o godef half. ⁊ on his sune rode. þat we se muchel ðredeð. ⁊ o þe pine ⁊ o þe deað. þat he droh for moncun milce haue ⁊ merci wummon of mi wrecchedom.

[S]tew þe steorue of helle. quoth þat eadie meiden, merci nan nis wið þe. for þi ne ahest tu nan milce to ifinden. Ah sei me fwiðe. mare of þe wa þat tu hauest ⁊ of woh iwraht mon. leafdi leaf þe hwile. ⁊ hald þine eadi honden. Ich habbe iblend men ⁊ ibroken ham þe schuldren. ⁊ te schonken. i fur iwarpen ham ⁊ i water. ⁊ hare ahne blod ich habbe ofte imaket ham to spitten ⁊ to speowen. ⁊ te an to sclein þen oþer. ⁊ ahon him

behind his back boð his two hands, þat every nail wrung, till it turned black wiþ þe blood, and she dashed him backwards right down to þe earð, and standing on þe savage took her own bonds, and began to beat þe belial of hell. He began to roar ruefully, to yell and to cry, and she laid on him so heavily þat he was tired of life.

“O my lady Juliana,” quoth he, “þou equal to apostles, like to patriarchs, and as dear as all martyrs, fellow of angels and friend of archangels, give me rest for a moment, I entreat þee in Gods name, and by His Sons rood, which we so much dread, and by þe pain and by þe deað which he suffered for mankind, have milce and mercy, woman, of my wretchedness.” ^{The imp of hell cries amercy.}

“Stop þee, brute of hell,” quoth þat blessed maiden, ^{Juliana again questions him: and he makes confession.}
“þere is no mercy wiþ þee, wherefore þou oughtest to find no mercy. But tell me quickly, more of þe woe and of þe wrong þou hast wrought to man. Lady, quit þe while and hold off þy blessed hands. I have blinded men and broken þeir shoulders and shanks; cast þem into þe fire and into þe water, and have often made þem to spit and to spew þeir own blood, and one to slay anoþer, and to hang þem-

feoluen. Me þu witti wummon hu wultu þat ich endi þe tale þat waxeð áá af ich hit telle. so feole ich habbe ifulest of þeo þat neren nawt ibleſcet af wel afe ham bihouede. þat ne mahte hit na mon rikenin ne tellen. of al þat uel iþe world hwet wultu wurfe ich am an of þe ſprunges: þat hit meſt of ſpringeð. ant neuer ear þen nu neſ ich þuſ ihondlet. O? þu mihti. oþu meiðhad hu þu art iwepnet to weorren awei: aþein us. þet tu wurcheſt uſ wurſt af þu euer dudeſt. of alle þat uſ wa doð ah we ſchulen ſechen eſter wrake on alle þat we biwiteð þat ne ſchulen ha been ſker of ure weorre. we wulleð meidnes áá mare henen ant hatien. ant þah an etfterte uſ: tene ſchulen etſtunten. O? iheſu godeſ ſune þat haueſt iſet in heh ſeotel meidenes mihte hire to muchele menſke: wa wurcheſtu uſ þer wið. ant al to wel þu witeſt ham þat treowlich habbeð hire in heorte to halden þeſ ha milde ant meoke beoð ah af meiden ah te beonne. wið þat: þe unwiht þurde þat monie weren awundret hwet te þuring mahte been.

and deſiled many
who were not
marked ariht
with the croſs.

O thou mighty
maidenhood!
how art thou
weaponed to
war againſt us!"

The devil begins
to yell.

self. But thou, witty woman, how wilt thou that I end the tale that waxeth ever as I tell it? So many have I fouled of those that were not blessed (with the sign of the cross) as well as it behoved them, that no man could reckon or tell it. Of all the evil in the world (what wilt thou worse?), I am one of the springs, which it springs from most. And never before now was I handled thus. O thou mighty one! O thou maidenhood, how art thou weaponed to war, alas! against us! Yet thou workest us worst, as thou ever didst, of all that cause us woe; but we shall seek after vengeance on all that we guard, so that they shall not be quit of our war; we will maidens evermore humble and hate; and though one start away from us, ten shall stand to us. O Jesus, Gods Son, who hast set on high throne a maidens might to her great honour, woe workest thou us therewith, and all too well thou protectest them that truly have her to hold in heart, if they be mild and meek, as a maiden ought to be." With that the evil being yelled so, that many wondered what the yelling could be.

feoluen. Me witti wummon. hu wult tu þat ich endi
 þe. þe tale þe waxeð aa af ich telle. Se feole ich
 habbe i-fulet of þeo þe neren ibleſcet nawt fe wel af
 ham bihofde; þat ne mahte hit na mon rikenin ne
 reden. of al þat uuel iþe world. hwet wult tu wurfe.
 ich am of þe ſprungef. þe an þat hit meafst of ſpringeð.
 ne neuwer adet tif dei nef ich þus ihondlet. O þe mihte
 of meiðhad af þu art iwepnet to weorin a ȝein uf. ȝet
 tu wurcheft uf wurft of al þat uf wa deð af þu dudeft ^{so MS.}
 eaure. Ah we ſchule ſechen efter wrake on alle þeo þat
 te biwiteð. ne ne ſchulen ha neuwer beo ſker of ure weorre.
 we wulleð meidenef a mare heanen ȝ heatien *ȝ þah monie
 etfterten uf ſumme ſchulen ſtutten. O ihesu godef ſune.
 þe haueft þin hebe feotel o meiðhadeſ mihte. hire to
 muche menſke. wa wurcheft tu uf þer wið. to wel þu witteſt
 ham þe treowliche habbeð hire in heorte forte halden.
 ȝeſ ha milde ȝ meoke beon. af meiden deh to beonne. wið
 þat he þis heſde iſeid; bigon ſwa te ȝuren þat monie weren
 awundret. hwet tet ȝur were.

*[Fol. 50b.]

ſelves. But, witty woman, how wilt þou þat I ſhould
 end for þee þe tale þat ever groweð as I tell it? ſo
 many have I fouled of þem þat were not ſo well bleſt
 wiþ þe ſign of þe croſs as þey ſhould have been, þat
 no man might reckon nor count þem. I am one of þe
 ſprings of all þe evil in þe world, (what wilt þou worſe?)
 from whom it moſt ſpringeð, and never till þis day was
 I ſo handled. O þe might of maidenhood, as þou art
 iweponed to war againſt us! Yet þou treateſt us worſt
 of all þat do us woe, as þou ever didſt. But we ſhall
 ſeek after revenge on all þem þat protect þee, nor ſhall
 þey ever be clear of our war. Maidens ever more we
 will humble and hate, and þough many ſtart away from
 us, ſome ſhall ſtand to us. O Jeſu, Son of God! who
 haſt þy high ȝrone in maidenhoods might, to þeir great
 honour: woe þou workeſt us þereby: too well þou
 gardeſt þem who truly keep þee to hold þee in þeir
 hearts, if þey be mild and meek, as a maiden ought to
 be." Hereupon, having þus ſaid, he began ſo to yell, þat
 many were in wonder what þat cry could be.

He profeſſes
 nuns to be his
 moſt potent ad-
 verſaries.

*[Leaf 65.]

ÞA het þe reue fwiðe bringen biuoren him ȝef ha
 þe ȝet liuede ant heo forð ant fun*den hire. ant
 of þat grifliche : fwiðe agrifen weren ledden hire þah forð
 ant heo lec efter hire þen ladliche of helle holhninde
 ȝeorne. Mi lefdi iuliane ne make þu me nawt men to
 huting ant to hokere. for inoh wa me if. þah þu ne do me
 na mare. Mi feder ich habbe iloren þat neuer mare
 heonne forð : ne dar ich cumen biuoren him. lefdi quoð
 he lef me ogodef half ich halfi þe. ne beoð cristene
 men ȝef hit soð if þat me seið merciable ant milzful
 ant tu art buten reowðe haue merci of me for þi lau-
 erdes luue þi luffume leofmon lefdi ich þe bidde Ant
 heo leac him efter hire endelong þe cheping chepmenne
 huting. ant heo leiden him to summe wið flan summe
 wið ban. ⁊ fletten him wið hundef ant leiden to wið
 honden af he wes imaket þuf armeft alre þinge. ⁊ iberde
 af ful wiht : þat ter fluhen monie. fwa þat te edie meiden

Juliana is
brought before
the reeve, and
draws the
loathly one after
her.

He beseeches her
to let him go ;

but she pulls him
along the market.

Then ordered the reeve quickly to bring (her) before him, if she still were living. And they (went) forth and found her, and of that grisly one were much terrified, yet they led her forth, and she lugged after her the loathly one of hell, flattering earnestly : " My lady Juliana, make me not a hooting and a scorn unto men, for enough woe I have, though thou do me no more. My father I have lost so that nevermore henceforth dare I come before him. Lady," quoth he, " leave me, for Gods sake ; I entreat thee. Are not Christian men, if it is true that is said, merciful and pitiful ? and thou art without ruth. Have mercy on me for thy Lords love, thy lovesome leman, lady, I pray thee." And she tugged him after her along the market, a hooting of chapmen ; and they laid on him, some with stone, some with bone, and slit him with hounds, and laid on him with hands. When he was thus made most wretched of all things, and behaved as a foul wight, so that many fled, so that the blessed maiden

[E]leufus þe rette het lokin ƿef ha liuede. ƿt brugen hire biuoren him. ƿef ha were oliue. Heo þe weren ihaten forð ƿt funden hire þus. ƿt of þat grisliche gra weren a-grifen fwiðe. leadden hire þah forð. ƿt heo leac eauer efter hire þen laddliche of helle þat olhuede fwiðe. ƿt bed tuf ƿt biſohte. mi leoue leafdi Juliene ne make þu me nawt men to hutung ne to hokere. þu haueſt ido me wa inoh þah þu ne do me wurfe. Ich habbe wumme forloren mi leoue feaderef freontſchipe. Ne neuwer mare her on uten ne der ich cumen biuoren him. Mihti meiden leaf me o godef half ich halfi þe. ƿe beoð criſtene men. ƿef hit iſ ſoð þat me ſeið. *merciabile ƿt milƿule.* ƿt tu art bute reowðe. Haue *merci* of me for þe lauerdeſ luue. þi luue-wurðe leofmon leafdi i þe bidde. ƿt heo leac him eauer endelong þe cheping chapmen¹ to huting. ƿt heo leiden to¹ *chāpmen, MS.* him ſum wið *ſtan. ſum wið ban. ƿt ſleatten on him hundef. *•[Fol. 51.]* ant leiden to wið honden.

[A]s he weſ imaket tuf earneſt alre þinge ƿt berde af þe ful wiht þat ter flue monie. ſe þat eadi wummon

Eleusius, þe prefect, bid his men ſee if ſhe yet liued, and bring her before him if ſhe were alive. Þey þat were bidden ſet forð and found her þus, and were much terrified by þat grisly wolf: yet þey led her forð, and ſhe lugged ever behind her þe loaðly one from hell, which flattered much and þus begged and beſought; “My dear lady, Juliana, make me not a hooting and contempt to men: þou haſt done me woe enough, þough þou do me no worſe. I have, woe is me, loſt my dear faþers frienſhip; nor ever henceforð dare I come before him. Mighty maiden, let me go on Gods behalf I beſeech þee. Ye are Chriſtian men, if it is true þat men ſay, merciful and kind; yet þou are wiþout ruð. Have mercy on me for þe Lords love, þy lovetworðy lemman, lady, I þee pray.” Yet ſhe pulled him ever along, for þe cheaping chapmen to hoot at, and þey laid on him, ſome wiþ ſtone, and ſome wiþ bone, and ſlot hounds at him, and laid on him wiþ þeir hands.

Juliana with her chained devil is broht before Eleusius.

When he was made þus moſt miſerable of all þings and gave voice like þe foul one, ſo þat many fled, þat bleſſed woman

She flings away her imp.

wergede sum hwet ant reat him mitte raketehe unrudeliche
 fwiðe ⁊ warp him forð efter þet from hire into a put of fulðe.
 Com baldeliche forð biuoren þene reue af he set on his dom
 feotel. hire nebscheft schininde al af schene af þe sunne þe
 reue af he seh þif þuhte muche wunder ant *bigon to seggen.
 * [Leaf 65, back.] Iuliane þe edie sei me ant beo soð cnawes hwær weren þe
 itaht þine wichecreftes þat tu ne tellest na tale of nanef
 cunnes tintreo ne ne dredest na deð ne nane cwke¹ deoulen.

¹ So in MS.

HER me heðene hund quod þe edie meiden ich
 heie ant herie godd feder ant his fulliche fune
 iesu crist hatte ⁊ te hali gast. godd af þe oðer þreo ant
 nawt þreo godes ah if an euer ihwer untwemet. he þe
 kingene king helle bule haueð ouercumen te dei belial
 baldest of helle. ⁊ þi fire sathan þat tu leuest uppon ant
 for feder haldest ant af on lauerd leuest ant his heste
 forðest ant wel bicumeð to donne ant semeð to beon
 fwuch streon : of aswuch strunðe ant euer beo acurfet
 colt of fwuch cunde. ah þe mihti godd þat ich á
 munne he sende me mihte ⁊ mein from þe heouene

She comes boldly
 before the reeve
 on his judgment-
 seat. He asks
 her where she
 learnt her witch-
 crafts.

grew somewhat weary, and pulled him with the chain
 with immense swiftness, and cast him forth after that
 from her into a pit of filth. Came boldly forth before the
 reeve, as he sat on his judgment-seat, with her face all
 shining, as bright as the sun. To the reeve, as he saw
 this, it seemed a great wonder, and he began to say,
 "Juliana the blessed, tell me and be a true informant,
 where were thy witchcrafts taught thee that thou makest
 no account of torment of any kind, nor darest any death,
 nor any living devils?"

"Hear me,
 heathen hound;
 I praise God,
 three in one, ever
 undivided, who
 this day has
 overcome Belial,
 boldest of hell."

"Hear me, heathen hound," quoth the blessed maiden,
 "I extol and praise God the Father and his wondrous
 Son, called Jesus Christ, and the Holy Ghost, God as the
 other; three, but not three Gods, but is one ever every-
 where undivided; he, the king of kings, hath overcome
 to-day a bull of hell, Belial, boldest of hell, and thy
 sire Satan that thou believest on and holdest for father,
 and believest on as lord, and performest his behest, and
 well it becomes (thee) to do; and beseems to be such
 a progeny of such a race. And ever be accurst colt of
 such a kind (birth). But the mighty God whom I ever
 remember, may he send me might and main from heaven

wergede sumhwet. 7 reat hit wið þe raketehe vnrudeliche
fwiðe. 7 weorp him forð from hire awei into a put of fulðe.
com baldeliche forð biuore þe reue af he set on his dom
feotle schiminde hire nebscheaft schene af þe funne. þe reue
þa he seh hire. þuhte muche fullich 7 bigon to seggen.
Juliene sei me 7 beo soð cnawef. hwer were þe itaht þeose
wicche creftef. þat tu ne telest na tale of nanes cunnef
tintreohe. ne ne dredest nowðer deað ne cwiþe deoflen.

[H]er me heaðene hund *quoð* þat eadi meiden. Ich
heie 7 herie godd feader. 7 his fulliche sunne
ihesu crift hatte 7 te hali gaft. godd af þe oþre þreo.
7 nawt þreo godef. Ah if eauer an. 7 ihwer un-
tweamet. He kempene king haueð to dei, ouercumen
helles bule belial baldest of alle. 7 ti sire sathanaf þat tu
leuest up on. 7 ti feader hatest. 7 his heafte forðest. 7 wel
bi semeð þe to beon. 7 bikimeð to beo streon of a fwuch
ftrunde. Ah eauer beo acurfet colt of fwuch cunde. þe mihti
mildfule godd þat ich aa munne. 3ef me mihte of heo*uene

*[Fol. 51b.]

grew somewhat weary, and pulled him wiþ þe chain very
rudely and flung him forð away from her into a pit of
filð. Boldly she came before þe prefect as he sat on his
tribunal, wiþ her face shimmering sheen as þe sun. To
þe prefect when he saw her it seemed very strange, and
he began to say: "Juliana, tell me, and be a true in-
formant; where were gotten for þee þese witchcrafts?
þat þou makest no account of any kind of torture, and
dreadest neiþer deað nor living devils."

"Hear me, heaðen hound," *quoð* þat blessed maiden.
"I glorify and praise God þe Faþer, and his wondrous Son,
Jesus Christ by name, and þe Holy Ghost, God as þe oþers.
Dree but not ðree Gods, but always One and every way
indivisible. He, þe King of Sabaoð, hað to day overcome
a bull of hell, Belial, boldest of hell, and þy sire, Satanas,
on whom þou believest, and whom þou callest þy faþer,
whose hest þou performest; and well it beseemeð and
becomeð þee to be begotten of such a race. But ever
be accursed, colt of such a strain, þe mighty mild God,
whom I ever remember, gave me power from heaven,

Juliana addresses
the prefect in
terms impolite.

me forto helpen ant him forto herien. ant þe forte
 schenden ant tu þat schucke art : schucken herien ant
 heien. weilawei ! as þu were iboren wrecche owraðer
 time. þat ti sawle t̃ þi fari gaft schal wið þe schucke
 pleiferen pleien in helle. Reue areow þe seoluen unfele
 mon biðh þe hei godd ant her me. crist if so milzful
 þat he walde bliðeliche alle monne heale. ah hwa se
 obote nule gan ! ne schal he beon iborhen. ȝe quod he
 haldestu ȝet uppon þi geneling. wenestu þat we beon
 *fo eð to biwihelen ah we schulen nu ifeon hu þe
 schulen futelen þine wichecreftes. t̃ witen þe ant werien.
 t̃ lette owode wise a fwiðe wunderfule hweol meten
 ant makien t̃ þurh spiten hit al spaken ant uelien t̃
 þreuald þicke mid irnene gadien. kene te keoruen al þat
 ha rineð to af neil cniuef. þat axtreo stod iftraht on twa
 half in te twa stanene postles. þat hit af hit turnde ne
 ouer teoc nowðer abuuen ne bineoðen to þer eorðe. grisen
 him mahen þet seken hu hit grond in hwet so hit rahte

*[Leaf 66.]

"Alas! that thou
 wert born, for
 thy soul shall be
 the devils play-
 fellow in hell."

A wonderful
 wheel is made,
 spiked with iron
 goads, keen to
 carve all that
 they touch.

to help me, both to praise him and to disgrace thee; and
 thou that art a devil to praise and extol devils. Well
 away! since thou wert born, wretch, in evil time, that thy
 soul and thy sorry ghost shall play with the devils
 playfellows in hell. Reeve, have pity on thyself. Un-
 happy man, regard the High God, and hear me. Christ
 is so merciful that he would gladly have all men saved; but
 whoso will not go to repentance, he shall not be saved."
 "Yea," quoth he, "holdest thou still to thy jangling?
 Supposest thou that we are so easy to deceive? But we
 shall now see how thy witchcrafts shall manifest thee, and
 protect and defend thee." And on a mad wise he caused
 a very wonderful wheel to be measured and made,
 and all spitted through, spokes and fellies, and threefold
 thick, with iron goads, keen to carve all that they touch,
 as nailknives. The axletree stood stretched on two sides
 into two stone posts, so that, as it turned, it ran neither
 above, nor beneath to the earth. They might be horror-
 stricken who saw how it ground in whatsoever it reached.

him forte hearmin. ⁊ te forte schenden. ⁊ makien to
scheomien. þat schalt fwucche shuken. heien ⁊ herien.
weila af þu were iboren wrecche owraðe time. þat ti sari
fawle. ⁊ ti forhfule gaft schal wið fwucche ploiuieren
pleien in helle. Reue areow þe seoluen. Vnseli mon
biðih þe. hei godd ⁊ her me. ihesu if se milðful þat he
walde bliðeliche heouenes heale to alle. Ah hwa se obote
ne geað ne schal he beon i borhen.

[3]^e quoð eleusiuf haldest tu ⁊etten up o þi ⁊uhelunge:
weneft tu þat we beon se eð to biwihelin. Ah we
schulen iseo nu : for hit schal sone futelin hu þi wichecreft
schal wite þe. ⁊ werien. ⁊ lette o wodiwise a fwiðe wunder-
lich hweol meten. ⁊ makien ant þurh spiten hit al wið
spaken ⁊ felien picke ⁊ þreofalt wið irnene gadien. kene
to keoruen. al þat ha rinen to ; ase neil cniuef. ⁊ stod þe
axtreo iftraht o twa half in to stanene postles. þat hit. af
hit turnde ne ouer toke nohwer bineoðen to þer eorðe.
grifen him mahte þat sehe hu hit gront in to hwet se
hit of rahte.

him to harm and þee to disgrace, and bring to shame; þou
þat art þyself devil to praise and glorify devils. Well
away! since þou wert born, wretch, in time of wrað, þat
þy sorry sowl and þy sorrowful ghost shall wiþ such play-
fellows play in hell. Reeve, berue þyself. Unseely man,
regard þe High God, and hear me, Jesu is so merciful þat
he would gladly give heavens salvation to all: but who-
soever will not proceed to repentance, he shall not be
protected."

"Yea," quoð Eleusius, "dost þou hold still to þy
cuckoo cry? Weenest þou þat we are so easy to deceive?
But we shall see now; for it shall soon be plain, how
þy witchcraft shall protect and ward þee." And in a
frantic manner he had a wonderful wheel designed and
constructed, and spitted all þrough wiþ spokes and fellies,
þick and þreefold, and wiþ iron goads keen to cut all
þat þey touched like nail knives (*now penknives*): and þe
axletree stood stretched on its two sides into stone posts,
so þat, as it turned, it overreached nowhere beneað to þe
earð. One might be filled wiþ horror, who saw it how
it ground into whatsoever it reached.

Eleusius holds
her to be dealing
in witchcraft,

and constructs
a new engine of
torment.

ant me brohte hire forð af beliales budel het ant bunden
hire þerto harde ⁊ hetefefte. ant dude on eiðer half fore of
hiſ cnihtef. forte turnen þat hweol on þe edie meiden. wið
hondlen imaket þron fo ſwiðe af ha mahten. þe reue het
on liue ant oleomen ſwingen hit ſwiftliche abuten ant
tidliche turnen. ⁊ heo af þe feond ſputte ham te don hit.

¹ MS. unswar-
lich. duden hit unſparlich.¹ þat ha bigon te breoken al af þat
iſfelet irn : to limede hire ant te leac lið ba ant lire. burſten
hire banef ⁊ þat meari weol ut : imenget wið blode. þer
ha mahten ſar iſeon alle þat ter ſeten ⁊ abuten weren.

AS ha ȝeide to godd ant walde aȝeuen hire gaſt into
hiſ honden fo þer lihtinde com an engel of heuene.

⁊ reat to þat hweol. ſwa þat hit al to reſde ⁊ burſten hire
bondes ⁊ breken alle clane ant heo af ſichf al af þah ha

•[Leaf 66, back.] neſde hurtes *nowher iſfelet. feng þuſ to þonken godd wið
honden upaheuene.

And she was brought forth, as Belials beadle bad, and
they bound her thereto hard and fast. And he set on
either side four of his servants to turn the wheel upon
the blessed maiden, with handles made thereon, as quickly
as they could. The reeve bad (them) swing it swiftly
round upon life and limbs, and rapidly turn it. And they,
as the fiend spurred them to do it, did it unsparingly, so
that she began altogether to break, as the steeled iron
limbed her to pieces, and rent both joint and flesh; her
bones burst, and the marrow welled out, mingled with
blood. There they might see sorrow, all those that sat
there and were around.

As she cried out to God and was about to give up her
ghost into his hands, there came alighting an angel from
heaven, and reached out to the wheel, so that it all rove
asunder, and her bands burst and broke all clean; and
she, whole as a fish, as though she hurts had nowhere
felt, began thus to thank God with hands uplifted :—

Juliana is bound
to the wheel by
order of the
reeve; and his
men turn it upon
her, so that she
is cut to pieces,
both flesh and
bone.

An angel comes
down from
heaven and de-
stroy the wheel;
Juliana is made
whole as a fish.

[M]e brohte hire uorð af beliales budel bet ⁊ bunden
 hire þerto hearde ⁊ heteueste. he dude on eiðer
 half hire. fowre of hife cnihtes. forte *turnen* þat hweol
 wið hondlen imaket þron o þat eadi *meiden se fwiðe af *[Fol. 52.]
 ha mahten. ⁊ het olif. ⁊ oleomen fwingen hit swiftliche.
 ⁊ *turnen* hit abuten. ⁊ heo af þe deouel spuredede ham to
 donne. duden hit unsparliche. þat ha bigon to broken al af
 þat ifteledede irn strac hire in. ouer al. ⁊ from þe top to
 þe tan. aa af hit *turnde*. to limede hire ⁊ to leac lið ba ⁊
 lire. burften hire banes. ⁊ þat meari bearft ut imenget wið
 þe blode. þer me mahte ifeon alre forhene meaft þe iþat
 stude stode.

[A]f ha ȝeide to godd. ⁊ walde aȝeouen hire gaste in to
 his honden; se þer lihtinde com an engel of
 heouene. ⁊ reat to þet hweol swa þat hit al to reafde. burften
 hire bondef: ⁊ breken alle clane. ⁊ heo afe fischhal af þah
 ha nefde nohwer hurted ifelet. feng to þonki þus godd wið
 honden up aheouene.

She was fetched forð, as belials beadle bad, and þey The maiden is
cut to pieces. bound her to þis hard and fast. He set on eiper side of
 her four of his servants to turn þat wheel, wið handles
 fixed þereon, upon þat blessed maiden, as strongly as þey
 could, and bad þem whirl it swiftly upon life and limbs,
 and turn it about. And þey as þe devil spurred þem to
 do, did it unsparingly: so þat þey began to break her
 into fragments as þat steeled iron found its way into her;
 all over, from þe top to þe toes. Ever as it turned, it
 tore her limb from limb, and broke boð her joints and
 her flesh. Her bones cracked, and þe marrow burst out
 all mingled wið blood; þere men þat stood in þat place
 might see þe greatest of all sorrows.

As she cried to God and would surrender her spirit But an angel
makes all riht. into his hands, þere came all lightening an angel from
 heaven, and reached out to þat wheel so þat it fell all to
 pieces: her bands broke, and flew clean to pieces, and she,
 as sound as a fish, as þough she had nowhere felt any
 hurts, began to ȝank God þus wið hands upraised:—

DRihtin undedlich an godd al mihti al oðer unilich
 heouene wruhte ant eorðes ant alle iwrahe þingef
 þe ich þoncki to dei alle þine deden. þu makedest mon of
 lame. ant ȝeue liuiende gaft ilich to þe feoluen ⁊ setteft for
 his ſake al þat if on eorðe. ah he for gulte him anan þurh
 eggunge of eue ⁊ wef iput ut ſone of paraifeſ prude ⁊
 weox ſwa his team þat ne mahte hit namon tellen. ant
 ſunegede ſwa ſwiðe þat tu hit forſencheft al in noef
 flode. buten ahte þat tu friðedeft. þu chure ſoððen iþe
 alde lahe abraám. iſahac. ⁊ iacob. ⁊ his children ȝeue to
 ioſep þe wef ȝungeft hap in pharaoneſ halle. longe þrefter
 þu leddeft moyſen þurh þat tu muche luuedeft buten brugge
 ant bat þurh þe reade ſea ant his cunreden ⁊ feddeftam
 fowrti ȝer iþe wildernesſe wið heouenlich fode ⁊ wurpe
 under hare fet hare fan alle ⁊ brohteft into þat lond þet tu
 ham bihete. þer wef bi ſamueleſ dei ſaul þe forme king
 kempene keneft. in an weorre þer he wef þu dudeft in þen

“Almighty God,
 who madest
 man of clay, and
 gavest him a
 living spirit,

thou choosest
 Abraham,
 Isaac, and Jacob;

thou leddest
 Moses and his
 people through
 the Red Sea
 without bridge
 or boat;

in Samuels day
 thou gavest

“Lord immortal, one God Almighty, all others unlike,
 wright (maker) of heaven and of earth, and all wrought
 (created) things, I thank thee to-day of all thy deeds.
 Thou madest man of loam (clay), and gavest him a living
 spirit, like to thyself, and settest for his sake all that is in
 earth. But he made himself guilty anon through instiga-
 tion of Eve, and was soon put out from Paradises pride;
 and his progeny grew so that no man could count it, and
 sinned so greatly that thou sankest it all in Noahs flood,
 except eight whom thou sparedst. Thou chosest after-
 wards, in the old law, Abraham, Isaac, and Jacob, and his
 children; gavest to Joseph, who was youngest, hap in
 Pharaohs hall. Long after that thou leddest Moses,
 whom thou much lovedst, without bridge and boat,
 through the Red Sea, and his kindred; and feddest
 them forty years in the wilderness with heavenly food,
 and castest under their feet all their foes, and broughtest
 them into the land that thou promisedst them. There
 was in Samuels day Saul the first king, boldest of
 warriors. In a war wherein he was, thou gavest the

[D] Rihtin undeaðlich. an godd. almihti alle oþre un-
 lich. heouene wruhte. ⁊ eorðef. ⁊ alle iwrahte
 þingef þe ich þonki to dei alle þine deden. þu makedest mon
 of lame. ⁊ ȝeue him liuiende ȝaft ilich to þe ſeoluen. ⁊ ſetteſt
 for hiſ ſake al þat iþe worlt iſ. Ah he forgulte him anan
 þurh þe eggunge of eue. ⁊ weſ iput ſone ut of paraiſe
 ſelhðen. weox ſwa hiſ team her. ne mahte hit na mon
 tellen. Ah ſwa ſwiðe hit ſunegede. þat tu hit forſencteſt
 al in noeſ flood bute eahte þat tu friðedeſt. þu chure
 *ſeoððen iþe alde lahe abraham. ⁊ iſaac. Jacob ⁊ hiſ *[Fol. 52b.]
 children. ⁊ ȝeue to ioſeph. þat weſ þe ȝungeste hap
 ipharaoneſ halle. longe þer eſter þu leddeſt þurh moyſef
 þat tu ſe muchel luuedeſt. bute brugge ⁊ bat. þurh þe
 reade ſea al hiſ cunreddeſt þear aſ al pharaoneſ forde for-
 drenote. ⁊ feddeſt ham fowrti ȝer iþe wilderneſſe. wið
 heouenliche fode. ⁊ wurpe under hare uet. hare fan alle.
 ⁊ brohteſt ham þurh ioſue. into ieruſalemeſ lond þat tu
 ham bihete. þer weſ i Samueleſ dei. Saul þe forme King
 kempene icoreneſt. In an weorre aſ he weſ. þu dudeſt i þe

“Lord Immortal, One God, Almighty, unlike all oþer, Juliana makes an oration, summing up the Old and New Testaments.
 wright (*demiurgus*) of heaven and of earð and of all
 created þings, þee I ſank to day for all þy deeds. þou
 madeſt man of clay and gaueſt him a living ſpirit like
 þyſelf, and ſetteſt for hiſ ſake all þat iſ in þe world. But
 he ruined himſelf by guilt anon þrough þe egging on of
 Eve, and waſ ſoon put out of þe joys of paradise. Hiſ
 progeny grew ſo þat no man could count it; but it ſinned
 ſo much þat þou ſankeſt it all in Noahs flood except
 eight perſons whom þou ſparedſt. Afterwards þou choſe
 under þe old diſpenſation Abraham and Isaac, Jacob and
 hiſ children, and gaue to Joſef, who waſ þe youngeſt,
 good luck in Faraohs hall. Long after þat þou leddeſt
 by Moſes, whom þou ſo much lovedſt, wiþout bridge or
 boat, þrough þe Red Sea all hiſ kindred, where all
 Faraohs army waſ drowned; and þou feddeſt em forty
 years in þe wilderness wiþ heavenly food, and caſt under
 þeir feet all þeir foes, and broughteſt em by Joſhua into
 Jeruſalems land, which þou promiſedeſt þem. Þere in
 time of Samuel waſ Saul þe firſt king, moſt approved of
 warriors; in a war he waſ engaged in, þou grantedſt to þe

*[Leaf 67.]

¹ MS. sprup-
test.

lutle dauis þe selhe þat he sloh him wið a stan to
 deaðe. þene stronge gulie ant reddest him to rixlen
 in sawmuelef riche þuf þu makest milde alle þeo muchele
 þat makeð ham meoke ant þeo þet heieð ham her leift
 ham fwiðe lahe. þer *etter þa þe þuhte iþoncket beo hit
 þe. lihteft hider of heouenlich leomen t nome blod t ban
 iþe mere meiden ant were in bethlehem iboren moncun to
 heale ant to þe hirden schawdeste ! þat te engel to þe
 tahten ant of þe þreo kinges were kinewurðliche iwurget.
 weoxe ant wrahtest wundref. ah her þu were ioffret t wið
 lake alefet ant iflum iurdan of sein iuhan ifulhet. þu
 heldest al unheale ant deade of deaðe. alaft af þe biluuede.
 þu letest an of þe tweolue þat tu icoren hefdest chepin þe
 ant fullen. ant þoledest pinen ant passiun þurh giwes read
 on rode. deidest t were idon dead in þruh of stane ant
 stepe adun t fruptest¹ helle. arise ant þin ariste cuddest
 þine icorne t ftihe abuuen þe steorren to þe heste heouene
 ant cumeft king odomef dei. to demen cwiike [t] deade.

David the vic-
 tory over the
 great Goliath

Thou wert born
 in Bethlehem
 and royally
 honoured by the
 three kings;
 baptized in Jor-
 dan by St. John,
 sold by one of
 thy chosen, cru-
 cified by the
 Jews, and laid in
 a grave of stone.

Thou rocest
 again and ascend-
 edst above the
 stars, whence
 thou shalt come
 as judge of quick
 and dead.

little David the happiness to slay to death with a
 stone the strong Goliath, and appointedst him to rule
 in Samuels kingdom. Thus thou, Mild (God), makest
 great all they that make themselves meek, and those
 that exalt themselves here, thou layest them very low.
 Afterwards, when it seemed good to thee, thanks be
 to thee for it, thou descendedst hither from heavenly
 beams, and tookest blood and bone in the tender maiden,
 and wert born in Bethlehem for salvation of mankind, and
 showedst thyself to the shepherds whom the angel taught
 about thee, and by the three kings wert royally honoured.
 Grewest and wroughtest wonders, but here thou wert
 offered and redeemed with a gift, and baptized in the river
 Jordan by St. John. Thou healedst all unhealth and
 (raisedst) the dead from death. At last, when it pleased
 thee, thou lettest one of the twelve that thou hadst chosen
 barter thee and sell thee, and sufferedst pains and passion,
 through Jews counsel, on the cross; diedst and wert laid
 dead in a grave of stone, and descendedst and striptest hell;
 arosest and madest known thy resurrection to thy chosen,
 and ascendedst above the stars to the highest heaven; and
 wilt come, as king, on doomsday to judge quick and dead.

lutle dauio þe felhðe. þat he slong 7 of sloh wið a stan to
 deaðe þe stronge Golie. 7 readdest him to rixlen isaufel
 riche. þus þu makest milde godd alle þeo muchele; þe
 makieð ham meoke. 7 þeo þe heið ham her: leift swiðe
 lahe. þrefter þo þe þuhte iponket hit beo þe. lihtest hider
 to uf of heouenliche leomen. 7 nome blod 7 ban i þat
 meare meiden. 7 were i beðleem iboren moncun to heale.
 7 to þe hirden schawdest te þat te engles to þe tahten 7
 of þe þreo kinges were kinewurdliche iwurðget. weoxe 7
 wrahtest wundres. Ah ear þu were i offret 7 wið lac
 aletet. 7 i iordanes flum of sein iuhan ifulhet; þu healdest
 alle unhale. 7 te deade. of deaðe. Aleast af þe biluuede
 lettest an of *þe tweolue þat tu hefdest icoren. chapi þe. 7
 fullen. 7 þoledest pine. 7 passiun. þurh giwes read o rode.
 deideft. 7 were idon dead. i þruh of stane. stepe adun. 7
 struptest. 7 herhedest helle. Arise. 7 þin arise cuddest
 pine icorene. 7 stuhe abuue þe steorren in to þe heste heo-
 uene. 7 kimeft king o domesdei. to deme cwiðe. 7 deade.

*[Fol. 53.]

little David þe happiness to sling and slay wið a stone
 to deað þe strong Goliah, and appointedst him to rule in
 Sauls kingdom. þus, Mild God, þou makest all þese þat
 make much of þemselves meek, and layst very low þese
 who exalt þemselves here. After þis as it seemed good
 to þe, ðanks be done to þee for it, þou descendedst hiþer
 to us from heavenly light, and took blood and bone in
 þat tender maiden, and wert born in Beðlehem for man-
 kinds salvation, and shewedst þyself to þe shepherds,
 whom þe angels instructed about þee, and wert royally
 honoured by þe ðree kings (*of þe East*). Grew and
 wroughtst wonders. But before þat þou wert offered (*in
 þe temple*) and redeemed wið a gift and baptized by Saint
 John in Jordans stream. þou healedest all infirm and raised
 þe dead from deað who believed on þee. þou permittedst
 one of þe twelve þat þou hadst chosen, to sell þee and make
 traffic of þee, and sufferedst pain and passion on þe cross by
 þe device of þe Jews; diedst and wert put dead into a coffin
 of stone; descendedst and strippedst and harrowedst hell;
 arose and madest known þy resurrection to þy chosen and
 ascendedst above þe stars into þe highest heaven; and
 shalt come, as king, on doomsday to judge quick and dead.

þu art hope of heale. ant þu art rihtwiſe weole. ⁊ ſunful
ſalue. þu art an þat al maht ant nult nawt bute riht.
ibleſcet beo þu euer. þe ah euer euch þing to herien ant to
heien. ⁊ ich do deore drihtin. þin an meiden þat am. ⁊
luuie to leouemon liuiende lauerd. þu haueſt for me ſwa
muche iwraht wiðuten min offeruinge. beo nu bliſful
godd wið me. ⁊ were me wið þeſ deoules driueleſ. ant
wið alle hiſ creſteſ. þu wurch ſwuche wundreſ for me ⁊
*[Leaf 67, back.] for þi deorewurðe nome þat te reue rudni. ⁊ *ſheomie wið
hiſ ſchucke ant tu beo iwurget áá wiðuten ende af þu art
wurðe from worlde into worlde amen.

Wið þiſ þat ha ſtutte ſtoden þe cwelleres ant ȝeiden
lude ſtefne. Mihti lauerd iſ þe þat iuliane on leueð.
ne niſ nan godd buten he we beoð wel icnawen. Reue uſ
reoweð þat fið þat we ſo longe habbeð ileuet þine reades. ⁊
wenden alle aneſ weiſ abuten fiſ hundret þe ſtoden ant ȝeiden
alle in ane ſtefne. luuewurðe wummon we wendeð alle to
him þat tu on truſteſt. Forloren beo þu reue wið falſe
bileaue. ⁊ ibleſcet beo iheſu criſt mid alle hiſ icorne do þu

Blessed be thou
ever; thou haſt
wrought much
for me;

work now ſuch
wonders for me,
that thou mayeſt
be honoured
evermore.
Amen."

The executioners
acknowledge
Julian's God,

Thou art hope of ſalvation, and thou art weal of the
righteous and ſalve of the ſinful. Thou art one who
canſt do all and wilt do naught but right. Blessed
be thou ever; thee ought everything to praiſe and to
extol, and I do, dear Lord, who am thy maiden alone,
and love thee as leman, living Lord. Thou haſt wrought
ſo much for me without my deſerving. Be now with me,
bliſſful God, and defend me againſt the devils drudges,
and againſt all hiſ craftſ. Work thou ſuch wonders for
me, and for thy precious name, that the reeve may redden
and be aſhamed of hiſ devil, and that thou mayeſt be
honoured ever without end, as thou art worthy, from age
to age. Amen."

Hereupon, when ſhe ſtopped, the executioners ſtood and
cried with loud voice: "Mighty Lord is he on whom
Juliana believes, nor is there any God but he, we do indeed
acknowledge. Reeve, we rue the courſe, that we ſo long
have believed thy counſels." And they turned all in one
way, about five hundred, who ſtood and cried all with one
voice, "Loveworthy woman, we all turn to him on whom
thou truſteſt. Be thou loſt, reeve, with falſe belief; and
blessed be Jeſus Chriſt with all hiſ choſen. Do thou

þu art hope of heale. þu art rihtwifef weole. ⁊ sun-
fulef salue. þu art an þat al maht. ⁊ nult nawt bute
riht. Iblefcet beo þu eaure. þe ah eaure euch þing heien
⁊ herien. ⁊ ich do deore drihtin þi meiden an þat ich am.
⁊ luuie þe to leofmon luuewende lauereð. þat hauef se
muche for me iwraht. wið ute mine wurðef. Beo mi
bliffule godd wið me. ⁊ wite me wið þe deouelef driuelef.
⁊ wið hare creftes. þurch ȝet fwucche wundref for þi
deorewurðe nome. þat te reue rudni ⁊ fcheomie wið hif
fchucke. ⁊ tu beo aa iwurdget af þu art wurðe wurð-
munt from worlde into worlde. Amen wið uten ende.

[W]ið þif af ha fute foden þe cwelleref. ⁊ ȝeiden lud
fteuene. Mihti lauereð if þe. þat Juliene on
leueð. ne nif na godd buten he; we beoð wel icnawen.
Reue uf reoweð ure fið þat we fe longe habbeð ileuet þine
readef. ⁊ wenden alle anef weif abute fif hundred þe foden
⁊ ȝeiden alle in a fteuene. luuewurðe wummon. we wendeð
alle to þat godd. þat tu on trufteft. *forlore beo þu reue wið [Fol. 53, back.]
fale bileaue. ⁊ iblefcet beo crift. ⁊ alle hif icorene. do

þou art hope of salvation; þou art weal of þe right-
wise, and salve of þe sinful, þou art one þat art able
to do all; and wilt do noþing but right. Blessed be
þou ever: every þing ought to exalt and glorify þee,
and so do I, dear Lord, þy maiden, alone as I am,
and love þee for my lemman, Loving Lord, þat hast
wrought so much for me wiþout worð of mine. Be, O
my Blissful God, wiþ me and protect me against þe devils
drudges, and against þeir crafts, by such wonders still for
þy precious name, so þat þe prefect may redden and
be ashamed of his devil, and þou mayst be ever wor-
shipped as þou art worðy of worship from age to age
wiþout end. Amen."

Hereupon, when she stopped, þere stood þe execu-
tioners, and cried wiþ loud voice; "Mighty Lord is he
on whom Juliana believeð, nor is þere any God but he,
we are well assured. Reeve, we are rueful for our
course, þat we have so long believed þy counsels." And
þey all turned in one wise, about five hundred who
stood and cried all wiþ one voice; "Loveworðy woman,
who convertest all to þat God, on whom þou trustest.
þou wilt be lost *for ever*, prefect, wiþ þy false belief;
and blessed be Christ and all his elect. Do þou

The executioners
are converted.

dedlich on uf al þat tu don maht. Reue make uf
 ananriht miðliche pinen. tend fur. ⁊ feche hweol ⁊
 greiðe hwet so þu conft grimliche biþenchen. forðe
 al þi feder wil þef feondes of helle. to longe he heold
 uf af he halt te ȝet. ah we schulen heonne uorð halden to
 iefu godes fune moncun alefent Swa þe reue gromede þat
 he griſpatede aȝein þet wod he walde iwurðen. ant fende
 o wode wiſe to maximien þe heh keiſer in rome herof hwet
 he redde. ant he het euchan heſdes bikeoruen ant he lette
 ſwa don fif hundred bi tale of weopmen ⁊ of wummen an
 hundred ant þritti. euchan biuoren oðer forte beon heſdes
 bicoruen ant ferden alle martirf feire to criſte. Elewſiuf
 lette hiſ men makien a muche fur *ant bed binden hire
 baðe fet ant honden ant caſten hire into þe brune þer
 forto bernen. af ha biſeh uppard. ant ſeh þene ley leiten.
 ha lokede to heouene wið honden up aheuene ant þuſ to
 criſte cleopede wið inwarde bone.

*[Leaf 68.]

Mildheortfule godd milce þi meiden ne leaf þu me

saying they will
 henceforth hold
 to Jesus, the Son
 of God.
 The reeve is so
 angered, that he
 gnashes his
 teeth.

Eleusius has a
 great fire made,
 into which Ju-
 liana, bound
 hand and foot,
 is thrust.
 She prays

upon us, in deadly wise, all that thou canst do. Reeve,
 make for us quickly various torments; light a fire, and
 fetch a wheel, and prepare whatsoever thou canst savagely
 devise; perform all thy fathers will, the fiend of hell:
 too long he held us, as he holds thee still. But we shall,
 henceforth, hold to Jesus, Gods Son, Redeemer of man-
 kind." The reeve was so angered, that he gnashed his
 teeth again, so that he would become mad; and sent on
 mad wise to Maximianus, the high emperor in Rome,
 about this, what he would advise; and he bad (him)
 cut off each ones head. And he had five hundred in
 number of men served so, and of women a hundred and
 thirty. Each one (pressed on) before other to be be-
 headed, and went, all martyrs, fairly to Christ. Eleusius
 caused his men to make a great fire and bad them bind her,
 both feet and hands, and cast her into the burning, there
 for to burn. As she looked upward and saw the flame
 blaze, she looked to heaven with hands uplifted, and thus
 to Christ called with inward prayer:—

"Mildhearted God, pity thy maiden; leave thou me

nu deadliche on uf al þat tu do maht. make uf reue
 ananriht miſliche pinen ontend fur ʒ feche hweol. greiðe on tentd MS.
 al þat [þu] conſt grimliche biþenchen. forðe al þi feaderf
 wil þeſ feondeſ of helle; to longe he heold uf aſ he halt
 te nuðe. Ah we ſchulen heonne forð halden to iheſu
 godeſ kinewurðe ſune moncun aleſent. ſwa þe reue grome-
 de þat he griſtbedede wod he walde iwurðen. ʒ ſende o
 wodi wiſe forð to maximien. þe mihti caiſere of rome
 her of; hwet he readde. ʒ he ham het euch fot heafdeſ
 bikeoruen. fif hundret itald of wepmen ʒ of wimmen an
 hundret ʒ þritti þrunge euchar biuoren oðer forte beo
 bihefdet ʒ ferden alle martyrf wið murðe to¹ heouene. ¹ *criste crossed through.*

[E]leuſiuf þe hwile lette hiſ men makien a muche fur
 mid alle. ʒ bed binden hire ſwa þe fet ʒ te
 honden. ʒ keaſten hire in to þe brune cwic to forbearnen.
 Aſ ha lokede up. ʒ ſeh þiſ lei leiten: biheolt towart
 heouene. wið honden aheuene. ʒ þuſ to criſt cleopede.

[N]e forleaſ þu me nawt nu iþiſ nede lauerd of liue.
 mildheortfule godd milce me þi meiden. ʒ mid ti

now all deadly *deeds* on us, which þou haſt power to
 do. Contrive for uſ anon, reeve, various pains; light
 up a fire; fetch a wheel. Prepare all þat þou canſt
 ſavagely ſink of; further all þy ſapers will, þe fiend
 of hell: too long he held uſ *in bondage* as he holds
 þee now, But we, henceforð, ſhall hold to Jeſu, Gods
 Royal Son, Redeemer of mankind.” Þe reeve waſ ſo
 angered þat he ground hiſ teeð, and would go mad, and
 ſent in a mad manner to Maximianuſ, þe mighty Kaiſar
 of Rome, about þiſ, what he would recommend; and he
 bid him carve off þe head of every one, five hundred They are mar-
 tyred.
 counted up, men and women. One hundred and ſirty
 preſſed on, each before þe reſt, to get beheaded, and all
 went martyrſ wiþ joy to heaven.

Eleuſiuſ, mean while, cauſed hiſ men to make a very Eleuſiuſ pre-
 pares a fire.
 big fire; and bad þem bind her, feet and hands, and caſt
 her into þe fiery heat, to burn *her* up alive. When ſhe
 looked up and ſaw þiſ flame flare, ſhe caſt her eyeſ to
 heaven wiþ uplifted handſ, and þuſ to Chriſt cried.

“Abandon me not now in þiſ need, Lord of Life: mild- Julianuſ prayer.
 hearted God, be merciful to me þy maiden, and wiþ þy

neauer nu in þif neode ah mit ti softe grace salue
mine sunnen. Iesu mi felhðe ne warp þu me neauer ut
of þin ehfihðe. bihald me ant help me ant of þisse reade
leye ref me arude me þat þeof unfele ne þurue nawt
seggen. þi lauerd þet tu luuest ant schulde þi scheld beon
hwer if he nu meiden. Nefde ha buten ifeid swa þat an
engel ne com briht af þah he bernde ant iþat ferliche fur
amidden riht lihte ant hit cwenchte anan euer euch spēke.
ant heo stod unweommet heriende hire hehe healent wið
lude stefne.

ÞE reue seh hit acwenet ant bigon te cwakien swa
grimliche him gromede ant set þat balefule beaft
as an burst bar. þat grunde his tuskes. ant feng on to femin
ant te grispatien o þif meoke meiden. ant þohte on hwucche
wife he mahte hire awelden ant lette fecchen a feat.
t wið pich hit fullen ant heaten hit walm hat. ant

never, now in this need; but with thy soft grace salve
my sins. Jesus, my happiness, cast me never out of thine
eyesight, behold me and help me, and from this red flame
snatch me, deliver me that these unhappy men need not
say, 'Thy Lord whom thou lovest, and who should be thy
shield, where is he now, maiden?' " She had but said

An angel comes,
and lighting in
the midst of the
fire, quenches
every spark. so when an angel came, bright as though he burned;
and in that strange fire, right in the midst, alighted and
quenched it anon, every spark. And she stood unblem-
ished, praising her high Saviour with loud voice.

The reeve, seeing
the fire quenched,
begins to grind
his teeth, and
foam at the
mouth. The reeve saw it quenched, and began to quake; so
savagely was he angered. And the baleful beast sat, as a
bristled boar that ground his tusks, and began to foam and
to grind his teeth at this meek maiden; and thought in
what wise he might overpower her. And caused a vessel to
be fetched and filled with pitch, and heated boiling-hot; and

softe grace salve mine funnen. ihesu mi felhðe ne warp
 þu me nawt ut of þin ehfiðe. bihald me ant help me. ⁊ of
 þif reade lei reaf ⁊ arude me. swa þat *tes unfeli ne þurue
 nawt seggen. þi lauerd þat tu leuest on. ⁊ schulde þi scheld
 beon. hwer if he nuðe. ne bidde ich nawt drihtin þif for
 deaðes dredneffe. Ah false swa hare lahe. ⁊ festne ipine
 icorene treowe bileaue. schwau nu mihti godd þi meinfule
 mahte. ⁊ hihendliche iher me iheiȝet. ⁊ ihere[t] aa on
 ecneffe.

*[Fol. 54.]

[H]efde ha bute ifeid swa; þat an engel ne com fe
 briht af þah he bearnde. ⁊ to þat ferliche fur.
 ipat lei lihte ⁊ acwente hit anan. eauer euch sparke. ⁊
 heo stod unhurt þer amidheppes heriende ure healent
 wið heheste steuene. þe reue seh hit acwenet ⁊
 bigon to cwakien. se grundliche him gromede. ⁊
 set te balefule beast: af eauer ei iburst bar. þat
 grunde his tuskes. ⁊ fen[g] on to feamin. ⁊ grist-
 beatien grisliche up o þif meoke meiden. ⁊ þohte wið
 hwuch mest wa. he mahte hire awealden. ⁊ het fecchen
 aueat. ⁊ wið pich fullen. ⁊ wallen hit walm hat. ⁊

soft grace salve my sins. Jesu, my joy, cast me not out
 of þy presence, regard me and help me, and snatch me
 and rid me out of þis red flame, so þat þis unseely one
 need not say, 'þy Lord on whom þou believest, and who
 should be þy shield, where is he now?' I ask not þis,
 O Lord, for dread of deað, but do þou þus falsify þeir
 creed and fasten in þine elect þe true faið; display now,
 Mighty God, þy mainful might, and forðwiþ hear me,
 þou extolled and glorified ever to all eternity!"

She had but so said, when an angel came, as bright as if
 on fire, and alighted amidst þat perilous fire, in þat flame, <sup>An angel
quenches the
fire.</sup>
 and quenched it anon, every spark of it; and she stood at
 amidhips, up to þe waist, unhurt, praising our Saviour wiþ
 voice on highest. Þe prefect saw it quenched and began
 to quake, so it angered him to þe bottom of his soul, and
 þere sat þe baleful beast, as ever a bristly boar, agrind-
 ing his tusks, and beginning to foam and grind his teeð
 grisly upon þe meek maiden; and ðought how wiþ most
 woe he could get upper hand of her: and he bid fetch
 a vessel, and fill it wiþ pitch and heat it boiling hot, and <sup>Eleusius orders
a pitchbath.</sup>

*[Leaf 68, back.] het warpen hire þrin *hwen hit wodelukeft weolle. af me dude hire þrin : ha cleopede to drihtin ant hit coledde anan ant warð hire af wunfum. af euer eni wlech weter. þat were iwlant te baðien. ant leop wallinde hat up aþein þeo ilke þat hit hefden iþarket. ant for ſcaldede of ham feoluen fifti ant tene. ant fordude fifti al italde. þa þe reue iſeh þif : he rende hiſ claðes ant toc him feoluen bi þe top. ⁊ feng to fiten hiſ mawmez ⁊ laſten hiſ lauerd. Swiðe quoð he ut of min ehfiðe. þat ich ne ſeo hire na mare er þe bodi wið þe buc beo ifundret from hire heauet.

So ne af ha þif iherde ha herede godd in heouene. ⁊ warð ſwiðe gled. For þet heo iwilnet hefde me ledde hire. [⁊] hleac forð ant heo weſ eð-luke af ha ſtutte oþe ſtude þer ha ſchulde deð drehen. þa com þe ilke belial of helle. þat ha hefde ibeaten hire bihinden. ant gon to þeien. a : ſtalewurðe men ne ſparie þe nawiht.

Juliana is put into a vessel full of boiling pitch ; it soon cools and becomes as pleasant as a warm bath to her, though it leaps up and scalds her tormentors.

The reeve orders her to be taken out of his sight.

When she reaches the place of execution, Belial comes behind her and encourages her persecutors.

bad cast her therein when it should boil most furiously. As she was put therein, she called upon the Lord, and it cooled anon, and became as pleasant to her as ever any lukewarm water, that were warmed to bathe (in). And it leapt up, boiling hot, against those same who had prepared it, and badly scalded of themselves fifty and ten, and destroyed fifty, all counted. When the reeve saw this, he rent his clothes and took himself by the hair, and began to quarrel with his idols and blaspheme his Lord. "Quickly," quoth he, "out of my eyesight, that I may see her no more, ere the body with the trunk be sundered from her head."

As soon as she heard this, she praised God in heaven and became very glad, for she had desired that. She was led and lugged forth, and she was easy to lug. As she stopped in the place where she was to suffer death, then came that same Belial of hell, that she had beaten, behind her, and began to cry, "Ah ! stalwart men, spare not ;

het warpen hire þrin. hwen hit meaft were iheat ⁊ wodelukeft weolle.

[A]^s me dude þrin. ha cleopede to drihtin. ⁊ hit coled e anan. ⁊ warð hire afe wunsum af þah hit were a wlech beað iwlaht for þen anef in forte beaðien. ⁊ smat up aþein þeo þe iþarket hit hefden. ⁊ for ſchaldede of ham af hit up ſcheat; *alle italde bitale. feoue fiðe tene. ⁊ forðre *[Fol. 54, back.] þet fue. þa þe reue þis iſeh; rende hiſe claðef ⁊ toc him feolf bi þe top. ⁊ feng to f[l]iten¹ hiſ feont. ⁊ laſtin hiſ¹ fiten in both MSS.

S^{wiðe} quoð he. wið hire ut of min ehfiðe. þat ich ne ſeo hire nawt heonne forð mare. ear þe buc of hire bodi. ⁊ tet heaued lifleſe liggen iſundret. Sone ſe ha þiſ iherde; ha herede goð of heouene. ⁊ warð utnume glead; for þiſ ha hefde iwilnet. me leadde hire ⁊ leac forð. ⁊ heo wef eðluke. Af ha ſtutte iþat ſtude. þer þe forðemde ſchulden deað drehen; þa com þe illke belial þat ha hefde ibeaten feorren to bihinden ⁊ bigon to þeien. Aftalewurðe men ne ſpearie þe hire nawiht.

ordered her to be caſt þerein, when it ſhould be heated hotteſt and were boiling moſt fiercelly.

When men put her þerein, ſhe cried to þe Lord, and it cooled anon, and became as winsome to her as if it were a warm bað, tempered for þat once to baþe in; and it flew up againſt þem who had prepared it and badly ſcalded ſome of þem as it daſhed up, all told by tale, ſeven times ten, and further yet five. When þe reeve ſaw þis, he rent his cloþes and ſeized himſelf by þe hair, and began to flite at his fiends (or mammals) and blaſfeme his lord. But the pitch cools to her.

“Quick!” quoð he, “wiþ her out of my ſight, þat I may ſee her henceforð no more, till þe trunk of her body lie lifeleſs ſundered from þe head.” As ſoon as ſhe heard þis, ſhe glorified þe God of Heaven, and became exceſſively glad, for þis ſhe had wiſhed. She was led and lugged forð, and ſhe was eaſily (led): as ſhe ſtopped in þat place where þe doomed muſt endure deað; þen came þe ſame belial þat ſhe had beaten, far behind her, and began to cry, “Ah! ſtalwart men, ſpare her not, Elenſius orders her beheaded. The imp is forward.

ha haueð uf alle scheome idon. schendeð hire nuðen ant
 ȝeldeð hire ȝarewborh ne studgi ȝe neauer. Iuliane ȝe edie
 openede hire ehnen ant lokede toward him. ant te bali
 blenchte. ⁊ braid him aȝeinward af an ifchoten arewe.

*[Leaf 69.]

wumme ȝat ich *libbe quoð he ȝa ioh beo nunan ilaht ant
 ȝef ha keccheð me nu! ne findi neauer leche. igripe ha
 me enef! ne ga i neauer eft mare. ant leac him aȝeinward
 af a beore! ȝet unwiht. ne mahte him nawt letten. af ha
 schulde ſtupen ant ſtrecchen forð ȝe ſwire ha bed firſt ant
 feng on ȝuſ to learen ȝeo ȝet ȝer weren ant ȝuſ ſeide

Lvfeð me leoue men ant lideð ane hwile bi-
 wepeð. ⁊ bireowfeð ower funnen. ⁊ laſſeð wið
 foð ſchrift. ⁊ wið dedbote. leaueð ower unlafen.
 ⁊ buldeð ower boldeſ uppon treowe ſtaðele ȝat ne
 dredeð na wind ne na weder nowðer. lokeð ȝat te
 heouenlich lauerd beo grundwal of al ȝat ȝe wurcheð.

But when Ju-
 liana looks at
 him, he is forced
 to retreat.

she has done us all shame; put her now to shame, and
 yield her ready bail; study ye never." Juliana the blessed
 opened her eyes and looked towards him; and the bale-
 ful one blenched and jerked himself backwards as a
 shotten arrow. "Woe is me, that I live!" quoth he
 then, "I shall now anon be caught, and if she catch me
 now, I shall never find a leech; let her once seize me, I
 shall never more go (out of the noose)." And he flung
 himself backward as a bear, that evil being, and could not
 hinder himself. When she was to stoop and stretch forth
 the neck, she first prayed, and began thus to teach those
 that were there, and thus said:—

When about to
 suffer death, she
 teaches those
 about her:
 "Listen to me,
 dear men, leave
 your sins, and
 build on the true
 foundation,

"Listen to me, dear men, and hearken awhile. La-
 ment and repent of your sins, and lessen them with
 true shrift, and with amendment; leave your evil cus-
 toms, and build your buildings upon a true foundation,
 that dreads no wind nor weather either. Look that
 the heavenly Lord be foundation of all that ye work;

ha haueð uf alle ſcheome idon. ſchendeð hire nuðe.
 ældeð hire ȝarow borh efter þat ha wurðe is. Aftale-
 wurðe men doð hire biliue todeað buten abade.

Jvliene þe eadie openede hire ehnen ʒ biheold towart openene MS.
 him; af he þus feide. ʒ tet beali blenete. ʒ breid him
 aȝeinwart bihinden hare ſchuldren. af for a ſchoten arewe.
 wumme þat ich libbe quoð he. ich beo nunan ilaht. Ah
 ilecche ha me eft: ne finde ich na leche. Igripe ha me
 eanef: ne ga i neauer mare. þrefter o grene. ʒ leac him
 aȝeinwart af þe beare [þat] unhwiht in alre dicche deofle wei
 ne mahte nawt letten. Af ha ſchulde ſtupin ʒ ſtrecche
 forð *þat ſwire: ha bed firſt ʒ feng on þus forte learen þeo *[Fol. 55.]
 þe þer weren.

Lvfeð me leoue men ʒ liðeð ane hwile. Bireowfið
 ower funnen. ʒ ſaluið wið foð ſchrift ʒ wið deað
 bote. leaueð ower unlahan. ʒ buldef up o treowe eorðe.
 þat ne dredeð na ual for wind ne for wedere. lokið þet te
 heouenliche lauere beo grund wal of al þat ȝe wurcheð.

she hað done us all shame; shend her now; yield her
 ready bail according as she's worð: ah! stalwart men,
 do her to deað belive, wiþout tarrying."

Juliana, þe blessed, opened her eyes and cast a look The imp recoils.
 towards him, as he þus said, and þe baleful one blenched,
 and jerked himself backwards behind þeir shoulders as if
 at a shotten arrow. "Wo is me! þat I live," quoð he,
 "I shall be now anon caught: but if she catch me
 again, I shall find myself no leech. Let her grip me
 once, I shall never more move after þat out of her noose."
 And he flung himself backwards, did þat evil one, as a bear,
 in all þe devils way, and could not hinder himself. When
 she was to stoop down and stretch forð her neck, she
 prayed a moments respite, and began þus to instruct þose
 þat were þere.

"Listen to me, beloved men, and attend to me a Juliana makes
 exhortation.
 while. Berue your sins and salve þem wiþ true shrift
 and wiþ repentance, abandon your ill customs and
 build upon safe ground, where one need not fear
 a fall for wind nor for weaþer. Have a care þat þe
 Heavenly Lord be þe foundation of all þat ye do,

for þat stont studefast falle. cleopeð ðeorne to godd
 in hali chirche þat he ðeoue ow wit wel forte donne
 ant strenge ow wið his strenceðe aþein þen stronge
 unwiht. þat seleð euer ʒ áá ow forte fwolhen. lusteð
 writen lare ant luuieð þrefter. wel if him þat wakeð
 wel in þis litle hwile ʒ witeð wel him seoluen. ant
 heortelichelike ofte for his sunnen. þis world weint awei
 af weter þat corneð ant af imet sweuen afwindeð hire
 murhðen ant al nis buten a lef wind þat we luuieð. leaueð
 **[Leaf 69, back.]* þe leafe ant luuieð þe soðe. for we schulen *leten þis lif
 nute we neauer hwenne ant reope we of þat ripe sed þat
 we seowen fwiðe ich bifeche ow þat ʒe bidden for me :
 breðren ant sustren ʒ euste ham a cof of þes alle af ha
 stoden ant biheold uppard ant hehede hire stefne.

Lauerd godd al mihti þu luuest treowe bileane ne lef
 þu to þin ifan þin ilicnesse. ah underfeng me to

which stands
 fast, whatever
 else falls. Cry
 to God for
 strength.

This world passes
 away like a run-
 ning stream; its
 joys vanish like
 a dream."

She gives them a
 kiss of peace,

for that stands stedfast, (whatever may) fall. Cry
 earnestly to God in holy church, that he give you wit
 to do well and strengthen you with his strength
 against the strong evil being, who lays snares ever and
 ay in order to devour you. Listen to the lore of scrip-
 tures and love it thereafter. It is well for him that
 watches well in this little while, and guards himself
 well and often sighs heartily for his sins. This world
 wends away, as water that runs, and as a dreamt
 dream vanish its joys; and all that we live is but a false
 wind. Leave the false and love the true; for we must
 leave this life, we never know when, and we reap of that
 harvest seed that we have sown. Greatly I beseech you
 to pray for me, brethren and sisters." And she kissed
 them a kiss of peace, all as they stood, and beheld upward
 and raised her voice.

"Lord God Almighty, thou lovest true belief; leave
 not thy likeness to thy foes, but receive me to

for þat stont studeuest falle. þat falle. ȝeieð to godd in hali
 chirche. þat he ȝeoue ow wit wel forte donne. ⁊ strenge
 ow wið his strengðe. aȝein þe stronge unwiht þat sekeð¹ seleð in both
 eauer. ⁊ aa. ow to forswolhen. lustnið lustiliche hali writes
 lare. ⁊ liuieð þrefter. wel him þe wakeð wel. ⁊ i þis
 lutle hwile wit her him seoluen. ⁊ heorteliche fikeð ofte
 for his sunnen. þis worlt went awei. af þe weater þe
 eorneð. ⁊ ase sweuen imet aswint hire murðe. ⁊ al nis
 bute a leaf wind þat þe iþis worlt liuieð. leaueð þat leaf
 if. ⁊ leoteð lutel þrof. ⁊ secheð þat soðe lif þat aa leasteð.
 for þis lif ȝe schulen leoten. ⁊ nuten ȝe neauer hwenne. ⁊
 reopen ripe of þat fed þat ȝe her seowen. þat if underne
 ȝeld of wa. oðer of wunne. efter ower werkes. Swiðe ich
 biseche ow. þat ȝe bidden for me. breðren. ⁊ sustren. ⁊
 custe* ham coff of² peif alle af ha stoden. ant biheold up² MS. of.
 part. ant hehede hire steuene. *[Fol. 55, back.]

Laured godd almihti. ich þonki þe of þine ȝeouen. nim
 ȝeme to me nuðe. þu luuest ouer alle þing treowe
 bileaue. ne lef þu neauer to þi va; þin ilicness þat tu ruddest

for þat will stand steadfast, happen what may. Cry
 to God in holy church, þat he give you wit to do
 well and strengþen you wiþ his strengþ against þe
 strong evil one, who seekeð ever and aye to devour
 you. Listen wiþ pleasure to lore of Holy Writ and live
 by it. Well tis wiþ him þat watcheð well and in þis
 little while here guards himself, and oft sigheð heartily
 for his sins. þis world passes away as þe water þat
 runneð; and its mirð vanishes away as a dream dreamt;
 and all þat lives in þis world is but a false wind. Leave
 what is false and esteem it but little, and seek þe true
 life which lasteð for ever. For þis life ye shall quit, and
 ye never know when, and shall reap a harvest from þe
 seed ye have sown: þat is to say, an open recompense of
 woe or of happiness according to your works. Much I
 beseech you þat ye pray for me, breþren and sisters,"
 and she kissed þem boð a kiss of peace all as þey
 stood, and cast her eyes upwards and elevated her voice.
 "Lord God Almighty, I thank þee for þy gifts, have
 a care for me now; þou lovest above all þings a true
 faið; never to þy foes leave þy likeness þat þou savedst

þe. ʒ do me in þin englene hird wið meidnef imeane. ich
 aȝeoue to þe mi gaft drihtin. ʒ wið þat ilke beide ʒ def
 duuelunge dun to þer eorðe fone bihefdet. ant þe edie
 englef wið hire ſawle finginde fihen toward heouene.
 foððen fone þerefter com a feli wummon ſophie inempnet.
 bi nicomedef burh o rade toward rome. of heh cun akennet
 ʒ nom þif meidenef bodi. ʒ ber hit in a bat biwunden
 deorliche in deorewurðe claðef. af ha weren in wettre com
 a ſteorm ʒ draf ham to londe into campaine. ʒ þer lette
 ſophie from þe ſea a mile ſetten a chirche ʒ don hire bodi þrin
 in ſtanene þruh hehliche af hit deh alhen to donne. þe reue

and commends
 her soul to God.
 She sinks down
 to the earth;
 and the blessed
 angels bear her
 soul to heaven.

Sophia takes the
 maidens body in
 a boat; and
 being driven to
 shore in Cam-
 pania, causes the
 body to be put
 in a stone coffin.

thyself and set me in thine angels host with company of
 maidens. I give up to thee my ghost, Lord." And with
 that same, she bent and sank sinkingly down to the earth,
 soon beheaded. And the blessed angels with her soul, sing-
 ing, ascended toward heaven. Then soon after that came
 a blessed woman, named Sophia, born of high kindred,
 by the city of Nicomedia on (her) road toward Rome;
 and took this maidens body and bore it in a boat, wound
 up dearly in precious cloths. When they were on water,
 a storm came and drove them to land, into Campania.
 And there, a mile from the sea, Sophia had a church set,
 and her (Julianas) body put therein in a stone coffin,
 solemnly, as it is right to do with saints. The reeve,

of deað; þurh þi deað o rode. ne let tu me neauer deien iþe
eche deað of helle. Vnderueng me to þe. ⁊ do me wið
þine. iþat englene hird wið meidenef imeane. Ich æþeoue
þe mi gaft deorrewurðe drihtin. ⁊ do hit bliffule godd for
þin iblefcede nome to ro. ⁊ to reſte. wið [þat¹] ilke ha¹ Not in MS.
beide hire ⁊ beah duuelunge adun bihefdet to þer eorðe.
ant te eadie englef wið þe fawle finginde ſihen in to
heouene.

Anan þrefter ſone. com afeli wummon. bi Nichomedeffe
burh o rade towart rome. Sophie weſ inempnet of
heh cun akennet. ⁊ nom þif meidenef bodi. ⁊ ber hit in to
hire ſchip biwunden ſwiðe deorliche ideorrewurðe claðef.
As ha weren iwatere. com a ſtrom þat te ſchip ne mahte
na mon ſteorin. ⁊ drof ham to drue lond in to champaine
þer lette ſophie. from þe ſea a mile. fetten a chirche. ⁊
duden hire bodi þrin in a ſtanene þruh hehliche af hit deh
halhe to donne.

Þe reue ſone ſe he wifte. þat ha weſ awei ilead. leup
*for hihðe wið lut men into a bat ⁊ bigon to rowen [Fol. 56.]

from deað by þy deað on þe cross: nor let me ever die
in þe eternal deað of hell. Receive me to þyſelf and
place me wiþ þy *saints* in þe company of angels togeþer
wiþ maidens. I ſurrender þee my ſpirit, precious Lord!
and Bliffſul God, for þy Blessed Name, commit it to
repose and reſt.” Wiþ þat ſame ſhe bowed and bent her-
ſelf ſinkingly down, beheaded, to þe earð, and þe blessed She is beheaded.
angels wiþ þe ſoul aſcended ſinging to heaven.

Anon after þat ſoon, þere came a ſeely woman by
Nicomedia on her way towards Rome, Sofia ſhe was
named, born of high kindred, and ſhe took þis maidens
body and bore it in her ſhip, wound very precious in
ſumptuous raiment. While þey were on þe water, þere
came a ſtorm ſo þat no man could ſteer þe ſhip, and it
drove þem to dry land into Campania. þere Sofia had a
church erected a mile from þe ſea, and placed Julianas Her body re-
ceives burial.
body þere in a ſtone coffin, as ſolemnly as it is fit to
deposit a ſaint.

þe prefect, as ſoon as he knew þat ſhe was led away, The prefect
leapt in hope wiþ his men into a boat, and began to row

þa he herde þif: bigon te rowen efter forte reauen hit
 ham: ⁊ iþe [ſea] fenchte. for þer ariſen ſtormes ſtarcke
 ⁊ ſtronge ⁊ breken þe ſchiþes bord. adrenchten on hare
 [Leaf 70.] þrittuðe ſum an þerto eke fowre. ant warp ham adriuen to
 þe londe. þer af wilde deor limel to luken ham ⁊ te unfeli
 ſawlen ſuncken into helle.

þ^{vi} þat edie meiden wende þurh pinen to heouenliche
 wunnen in þe nomecuðe burh nicomede hatte oþe
 fixtenðe dei of ſeouerelef moneð. þe fortende kalende of
 mearch þat cumeð efter. heo uf erndi to godd þe grace of
 him ſeoluen. þet rixleð in þreohad. ⁊ þah iſ an untweamet
 iheret ant iheiet wurðe he him ane af he iſ wurðe ant euer
 ah te beonne world abuten ende. AMEN.

The reeve rows
 after them; but
 his ship is
 broken, and he is
 drowned with
 thirty others.

when he heard this, began to row after to bereave them of
 it; and sank in the sea; for there arose storms, stark
 and strong, and broke the ships board, drowned some
 thirty of them, and also four besides; and drifted them
 to the land, where wild beasts rent them limb from limb,
 and the unhappy souls sunk into hell.

Thus the blessed
 maiden passed to
 heavenly joy at
 Nicomedia.
 May she inter-
 cede for us with
 God.

Thus the blessed maiden went through pains to heavenly
 joys, in the renowned city, called Nicomedia, in the six-
 teenth day of Februarys month, the fourteenth before the
 kalends of March that cometh after. May she intercede
 for us to God for the grace of himself, who reigns in three
 persons, and yet is one, undivided! Praised and exalted
 be he alone, as he is worthy, and ever ought to be, world
 without end! Amen.

swiftliche efter. forte reauin hit ham. ⁊ i þea sea senchen. ⁊
 arisen stormes se sterke ⁊ se stronge. þat te bordeſ of þiſ bat
 burſten ⁊ to breken. ⁊ te sea ſencte him on hiſ þrituðe
 ſum ant þer to ȝet fowre. ⁊ draſ him adrenchet dead to þe
 londe. þer aſe wilde deor limmel to luken ham. ⁊ to
 limeden eauer euch lið from þe lire. an te unſeli ſawlen
 ſunken to helle. to forſwelten iſar ⁊ iſorhe eauer.

þ^{vi} þe eadi iulienne wende þurh pinen. from worldliche
 weanen; to heouericheſ wunnen iþe Nomecuðe burh
 Nicomede inempnet. i þe Sixtenðe dei of feouerrereſ moneð. þe
 þe fowrtuðe Kalende of mearch þat iſ ſeoððen.

theiſ dai of
 februarye iſ
 the 14 kalend
 of marche.

H^eo uſ erndi to godd. þe grace of him ſeoluen. þe
 rixleð in þreo had. ⁊ tah iſ untweamet iheret ⁊
 iheiet beo he him ane aſ he weſ ⁊ iſ eauer in eche.

H^wen drihtin o domeſ dei windweð hiſ hweate. ⁊
 weo[r]pð þat duſti cheſ to hellene heate. He
 mote beon a corn i godeſ guldene edene. þe turnde þiſ of
 latin to engliſche ledene. Ant he þat her leaſt. on wrat
 ſwa aſ he cuðe. AMEN.

swiftly after *her body*, to fetch it by violence from þem, and sink it in þe sea; and þere arose storms so stark and so strong þat þe planks of þe boat burst and broke to pieces, and sank him in þe sea with ȝirty oþers, and four more besides, and drove him when drowned dead to þe land; where wild beasts tore him limb from limb, and severed each joint from þe flesh, and þe unseely souls sunk to hell to perish in sore and in sorrow for ever.

pursues her lifeless corpse, and is lost at sea.

þus þe blessed Juliana passed þrough pains from temporal miseries to þe joys of þe kingdom of heaven, in þe famous town named Nikomedia, on þe sixteenð day of February, þe fourteenð of þe calends of March following.

Date of her commemoration.

May she intercede for us for þe grace of Himself who reigneð in ȝree persons and yet is undivided, glorified and extolled be He, One as He was, and is, and ever shall be.

When þe Lord on doomsday winnoweð his wheat and ȝroweð þe dusty chaff to heats of hell, may he be an elect one in Gods golden Eden who turned þis out of Latin into þe English language: and he also, least in þis matter, who penned it as well as he was able. Amen.

The translator prays for himself.

[In a sixteenth-century hand, at the bottom of page 56 of the Bodleian Text, is the following :]

Whan Judge at domesday dothe winnow his wheat
And drives dusty chaffe into hellishe heat
God make him a corne, in Eden to duell
That owt of latine this treatise did freat
And him that last wrote Amen. *A Maidwot* (?)

SEYN JULIAN

(THE LIFE OF ST. JULIANA),

FROM ASHMOLE MS. 43.

Seyn Julian com of heie men : as we fyndeþ iwite.
 Cristene stilliche he bicom : þat no mon ne scholde iwite.
 Maximan het þe emperour : þat heþene was þo.
 Alle cristenemen he dude to deþe : þat he miȝte of go. 4
 A gret maister he hadde vnder him : þat het elise
 He wolde þat Julian to him : iwedded scholde be.
 Wiþ hire fader *and* moder he spek : so þat hi were at on.
 þo he wende to þis holi maide : and wende hadde is wille anon. 8
 Swete sire quap. *Seyn* Juliane : it ne ualleþ noȝt to me
 Bote þou were mon of more power : to be ispoused to þe.
 þis mon was glad uor þis word : to þe emperour he wende.
 Noble ȝiftes he him ȝef : *and* fair present him sende. 12
 So þat he made him vnder him : hext Justice of is londe.
 To don *and* hote wat he wolde : uor is ȝift *and* uor is sonde.
 þis Justice wende to Juliane : þo is power was.
And wende hire hadde as is spouse : ac he failede of is as. 16
 þis maide him uaire vnswerde : leue sire heo sede
 Bote we be boþe of one lawe : we ne mowe noȝt be of one rede
 Cristene womman icham iwis : I ne reche ho it wite.
 Bicome cristene for my loue : *and* me þou hast biȝite. 20
 Sori was þis luþer man : he nuste þo wat he miȝte.
 Wuste þis he sede¹ þe emperour : he wolde luþer þe diȝte.
 ȝif we cristene beþ boþe : we worþeþ sone dede.
 þenne our Ioie were al ido : þat we scholde to gaderes lede. 24
 Ithote² icham alle cristenemen : to deþe do vp myn oþe.
 þeruore lemmon turn þi þoȝt : *and* haue reuþe of ous boþe.
 Leue sire quap þat maide : ȝif þou art adrad :
 Of þe emperour þat is erliche³ man : iwis þou art amad. 28

¹ Read (he sede). "if þe Emperor knew þis (said he)."

² "Commanded."

³ "Early."

þei is power be non such : sone it wole ago.

Ac dred god þat power haþ : of ech þing euermo.

[Fol. 253.] Swiþe sori was þis luþer mán : þat he ne miȝte hire þoȝt wende
To habbe *conseil* of hire fader : after him he let sende. 32

þo hi to gadere come : to gadere hi made gret feste.

And fondede hire clene þoȝt : to chaunge þoru uair biheste.

þo hi speke uairest wiþ hire : þis maide hem ȝaf answere

Icholle holde þat ichabbe itake : ȝe ne doþ me þer of no dere. 36

At o word ȝe ne turneþ me noȝt : þer aboute ȝe spilleþ breþ.

Doþ me wat pyne ȝe wolleþ : uor I ne drede noȝt þen deþ.

þe hi seie þat þis maide : hire þoȝt chaungi nolde.

Hire fader bitok hire þe Justice : to do wiþ hire wat he wolde. 40

þe Iustice let hire strupe naked : *and* legge hire plat to grounde.

Six knyȝtes eode hire aboute : *and* made hire mony a wounde.

Hi leide hire on wiþ harde scorges : þat hi weri were.

Euer lay þis maide *and* louȝ : as hire noþing nere. 44

þo hi seie hire stable þoȝt : þat heo nas in none fere.

Hi nome *and* henge hire up abem : bi þe tresses of hire here.

þer bi heo heng half an day : knyȝtes bi neþe stode.

Wiþ scourges hi leide euer vpon ; þat [heo] stremd al ablode. 48

þe more turment þat hi hire dude : þe bet hi hire paide¹

þo hi ne miȝte hor wille habbe : adoun hi nome þis maide.

And bed hire turne biuore hire deþ : hire þoȝt on alle wise.

And pench on hire heie kunne : *and* hire owe gentrise. 52

þo hi ne miȝte uor noþing : bringe hire of hire þoȝt.

A chetel wol of iwelled bras : biuore þis maide was ibroȝt.

Hi ȝote adoun aboute hire scoldren : as heo vpriȝt stod.

Bi rug *and* wombe it orn adoun : as it were flod. 56

Fram þe necke to þe fot ; ech stude it þoruȝ soutȝe.

Euer stod þis holi maide : as hire noþing ne rouȝte.

Louerd mucche is þi myȝte : so mucche iweld bras.

In hire woundede bodi ne greuede noȝt : uair miracle þer was. 60

Wod wroþ was þo þe Justice : he het his men hire lede.

In to strong prison *and* bounde hire faste : uorte me nome oþer
to rede.²

¹ From Pacare.

² Corr. Uorte nime oþer rede.

þo þis maide in prison was : þe deuel to hire wende.
 In fourme of an angel : *and* sede þat our louerd him þuder sende. 64
 Forto sauī hire fram þe deþ : *and* wissi hire wel to done.
 þat heo tormentes uorte fle : dude¹ þe Justices bone.
 Vor our lord hadde of hire reuþe : *and* wilnede hire lif.
And leuere hadde þen heo were ded : þat heo were iwedded to wif. 68
 þis maide stod in grete þoȝt : þat he hire þerto gan rede. [Fol. 28.]
And þat our lord hire so het : bi him as he sede.
 Heo sat akne *and* bad our lord : þat he hire scholde lere.²
 Wel to done *and* warny ek : wat þe messenger were. 72
 As heo sat in hire orison : heo hurde a uois þat sede.
 Be studeuast in þi bileue : *and* ich þe wole wel rede.
 Ac þe messenger aske wat he be : *and* ne haue of him no drede.
And nym him uaste uor icholle : be wiþ þe in eche neode. 76
 þo þe maide þis ihurde : þen deuel heo nom wel uaste.
 Heo made þe signe of þe crois : *and* to hire fet him caste.
 Tel me heo sede wat þou art : oþer icholle þe quelle.
 Leuedi he sede let me go : *and* icholle þe sone telle. 80
 Nay þou schalt abide her : þis maide sede þo.
 Vorte þou me telle wat þou art : *and* þanne þou schalt go.
 þo sede he icham a deuel : ich hote belial.
 Aȝen ech mannes good dede : ich can do luþer gal. 84
 þo adam *and* eue wolde : in godes seruice be.
 Ich hem broȝte in dedliche sunne : þoru þe apel of þe tre.
 Bitwene caym was mucche loue : *and* abel is broþer.
 Ich made þoru a lutel enuye : þat on sle þat oþer. 88
 Ich made ihesus on þe rode deie : ac þat we seþþe aboȝte.
And herodes þe children sle : þo me ihesus soȝte
 Ichabbe ymad men oþer sle : *and* scipes in þe se drenche.
 Alle wo ichabbe anerþe ido : þat man may on þenche. 92
 Ho sende þe huder quaþ þe maide : þe deuel aȝen sede.
 Satan oure maister þat is atom : þat schal ous alle rede.
 ȝif he send þou quaþ þis maide : to eny holi manne.
And þe ne mowe him noȝt ouercome : wat deþ he wiþ þou
 þanne. 96

¹ *Should do.*² Compare On cneowum sittende Ælfr. Oros. III. ix.

- þanne ne dorre we quap þe deuēl : biuore our maister wenda.
 Ours acountes uorte þelde : æc [he] let ous of sende.
And þif we awer beþ ifounde : he let ous bete sore.
 þer uore wenne we fyndeþ eny mon : stable in godes lore. 100
 We fondeþ him in lufþer þoſt : to bringe myd al our miſte.
 Ac anon he mai ous ouercome : þif he wole aȝen ous fiȝte.
 Vor we nabbeþ power no mon to bringe : in sunne aȝen is mode.
 Vor ihesus bynom ous þulke miſte : þo he deide on þe rode. 104
 Of al þat ichabbe anerþe igo : so claneliche ouercome.
 Neuer Inas as ich nou am : my miſte me is bynome.
 [Fol. 28b.] Maide uor þyn hendescipe : þou haue mercy of me.
 Let me go at þis one tyme : Ine schal neuereft derie þe. 108
 Alas þat Inadde er iwast : wat me scolde bitide.
 Certes quap þe maide þo : ȝut þou schalt abide.
 þis maide nom þis foule best : *and* faste it gan bynde.
 Myd a raketeie þat aboute hire was : his honden him bihinde. 112
 Myd anoþer Irene raketeie : heo bet him swiþe sore.
And euer sede þis foulde best : hende maide þyn ore.
 Haue reuþe of þi wreche prison : *and* þench þat þou art fre.
 Inabbe icome nei non : þat me dorste hondli ne ise. 116
And þou me darst þus tormenti : alas wi ne mai ich fle.
 Wi artou so strong maidenhod : þat þou ne miȝt ouercome be.
 Alas maidenhod alas : wi woltou wiþ ous fiȝte.
 Maidens ichulle euereft drede : Inabbe aȝen hem no miȝte. 120
 þe wule þis maide tormentede : þus þis foule wiȝt.
 þe Justice het þis maide uette : biuore him anon riȝt.
 þe maide nom þis foule best : *and* after hire it drouȝ.
 Leue leuedi he sede þin ore : iscend icham Inouȝ. 124
 Ne make þou namo men gawen on me : nartou corteis *and* hende.
 þench þat maidens scolde milde be : *and* bring me of þis bende.
 War¹ is kunde of þi maidenhod : þat scholde be milde *and* stille.
And þou art aȝen me so sturne : hou miȝtou habbe þe wille. 128
 So longe he on þis maide cride : as heo him drouȝ *and* ladde.
 After hire þoru cheping : þat reuþe of him heo hadde.
 A chaumbre foreine heo isei : al ope to ward þe strete.
 Vol it was of uelþhede : old *and* al uorlete. 132

¹ "Where."

þis maide nom þis foule þing : *and* caste it amydde.
 Dai þat wolde neschere¹ bed : him biseche oþer bidde.
 Vor it was good Inou to him : bineþe *and* eke aboute.
 Wat seggeþ þe segge ich soþ : ne lieþ noȝt for is loue. 136
 gut nolde þis luþer men : þat iseie al þis dede.
 Bileue on god *and* turne hor þoȝt : ac þe more hire wiþ sede.
 þo heo biuore þe Justice com : hi wolde chaunge hire þoȝt.
And bihete hire prute *and* gret nobleie : ac al ne huld it noȝt. 140
 A weol of Ire swiþe strong : biuore hire hi caste.
 Al were þe velion² aboute : wiþ rasours istiked faste.
 þe weol hi turnde aboute : þe maide þer bi hi sette.
 Depe wode in hire naked flech : þe rasours kene iwette.³ 144
 þat þo hire flech was al icorue : so depe hi wode *and* gnowe. [Fol. 27.]
 þat þe bones hi to slitte : *and* þe marw out drowe.
 þe marw sprong out al aboute : so ouercome heo was
 þat heo al mest ȝef þen gost : *and* no wonder it nas. 148
 Of al þat me drou hire tender lymes : it ne reu hire noȝt enes sore.
 Ac euer sede þat ihesu crist : þolede uor hire more.
 Glade were þo þe luþer men : þat so nei þe deþe hire seie.
 Ac our louerdas wille nas it noȝt : þat heo scholde þe ȝut deie. 152
 An angel myd a naked swerd : to þe weol aliȝte
And hew it al to smale peces : þer was godes miȝte.
And þis maide eode uorþ al hol : as hire noþing nere.
 Sore dradde þis luþer men : þat þere aboute were. 156
 Our lord crist can so is fon : wen is wille is afere.
 Vif hondred turnde to him : uor þulke miracle þere.
And an hondred wemmen *and* þritti : þer ne bileuede noȝt on.
 þat þis luþer men in þe place : ne let biheuedi echon. 160
 Toward þis maide þe Justice ; uor wrappe was nei wod.
 He let make of wode *and* col : a strong fur *and* good.
 Amydde he let þis maide caste : uor heo frobrene scholde.
 Hi wende hire to sle anon : ac our lord it nolde. 164
 An angel þer com *and* þis fur : to spradde wide *and* drouþ.
 Amydde þe place þe maide stod : harmles *and* glad Inouþ.
 Heo þonkede god *and* sat akne : *and* hire orison sede.
 þe Justice sede wat scholle we do : wat schal ous to rede. 168

¹ Softer.² Fellies.³ Whetted.

- We ne scholle þis foule wiche : ouercome wiþ no dede.
 ȝif no fur ne mai hire brenne : in led we scholle hire brede.
 A chetel he sette ouer þe fur : and fulde it uol of lede.
 Þis maide isei þis led boili : heo nas noþing in drede. 172
 Anon so heo was þer Inne ido : þat fur bigan to sprede.
 Fram þe chetel it hupte aboute : in lengþe and in brede.
 Sixti men and seuentene : it barnde in þe place.
 Of luþer men þat stode þer bi : þer was godes grace. 176
 Amydde þe chetel þis maide stod : al hol wiþþoute harm.
 Þat led þat bolynde was : vneþe it þoȝte hire warm.
 Þe Justice bigan to wepe and crie : þo he þis isei
 Vor is men uorbarnd were : witles he was nei. 180
 Wat doþ ȝe he sede myne godes : is ȝoure miȝte ȝou bynome
 Schal a womman wiþ hire wichinge : ous alle ouercome.
 [Fol. 27b.] Helpeð¹ me nou ȝif ȝe mowe : þat we ne be broȝt to scame.
 Heo ne schal me wraþþi þus nammere : Ichulle pleie anoþer
 game. 184
 Com uorþ he sede my manquellare : led þis hore fram me.
 And smyt of hire heued wiþþoute þe toun : þat ich neuereft hire ise.
 Glad was þis holi maide : þo heo wuste hire ende.
 Vor heo wuste after hire tormentes : wider heo scholde wende. 188
 Heo þonkede uaste Ihesu crist : þat after hire wolde sende.
 Go swiþe heo sede to þe quellare : and bring me of þis bende.
 As me ladde þis holi maide : toward hire martirdom.
 Belial þis foule deuēl : wel glad bihynde com. 192
 Ne spareþ noȝt he sede ac heieþ uaste : þat heo of dawē be.
 Nabbeþ of hire nammere reuþe : þen heo hadde of me.
 Nolde heo noþing spare me : of al þat ich hire bad.
 Vneþe ich dar on hire loke : so sore icham adrad. 196
 Þo þis maide hurde þis : hire eien up heo caste.
 A out out þe deuēl sede : holdeþ hire nou uaste.
 Leste heo efsone cacche me : and þat me vuel bitidde.
 Fle ichulle þe wule : ich mai : doþ þat ich ȝou bidde. 200
 Ac þei heo him hadde icauȝt : and ileid as clene.
 In as uair bed as heo dude er : dait þat him wolde bymene.²

¹ MS. Helped.² Bemoan.

þo heo com to þulke stude : as heo scholde biheded be.
 To our lord heo made hire orison : *and* sat adoun akne. 204
 þe quellare as heo bed hire beden : adrouȝ is swerd wel kene.
 He smot of hire heued *fram* þe bodi : þat it uel in þe grene.
 Angles were ȝare anon : hire soule uorte auonge.
 þus heo þoȝte þe blisse of heuene : wiȝ tormentes stronge. 208
 Hire bodi hi lette ligge : hi nolde it burie noȝt.
 Vor bestes it scholde todrawe : *and* þat was hore þoȝt.
 A good womman þat het sophie : wonede þer biside.
 Burie heo þoȝte þat holi bodi : wat so hire scholde bitide. 212
 Vor þer nere none cristenemen : lede heo it þoȝte to rome.
 Al bi scipe to burie it þere : ac þo hi in to þe scipe come.
 þe wynd com *and* drof hor scip : in to anoþer londe.
 In to þe londe of campanye : *and* þer it gan at stonde. 216
 þo hi ne miȝte hor scip þanne bringe : hi nome þoru godes grace.
And burede þis bodi in þe se : in a wel uaire place.
 þer it is ȝut uaire honoured : ac þo þe tiding was icome.
 To þe Justice þat þis bodi was : awei ilad *and* ynome. 220
 He nom wiȝ him uoure *and* þritti men : *and* afterward he gan [Fol. 28.]
 wende.
 ȝif he miȝte þis bodi of take : more he þoȝte it scende.
 Amidde þe se þer com a wynd : as it were uor þe none.
And caste hor scip vp to doun : *and* adreynte hem euerichone. 224
 þe Justice wreche bodi seȝþe : þe se to londe caste.
And bestes *and* foweles it to drowe : þe wile þer apece ilaste.
 þo hadde he is owe dom : þat he wolde þe maide scende.
 þus Seyn Julian þe holi maide : hir lif broȝte to ende. 228

GLOSSARY.

- Adet, p. 51 = *Op þæt*.
 As, p. 81 = *Ærce*, gen. -an, f.
 Anal, p. 33 = *Frenoh* Avale;
 raþer þan Aþell not in dict.
 Axtreo, p. 57, *axletree*.
 Beali, p. 73 = *þæt bealuwe*.
 Berde, p. 53, from Bere, *a voice*, in
 Owl, 7 N; in *Lazamon*; in
 Blooms; in G. Douglas. Also
 Holy Rood, Index. Iberde,
 behaved = *Gebærde*, Bed. 600,
 32
 Bisteaðet, p. 31, gl. to S. Marh.
 Biwihelin, p. 57. See gl. to S.
 Marh, on Fiken.
 Buc, p. 71, *trunk*. Fals. Dis.
 MS. p. 159.
 Budeles, p. 17 = *Bydelar*.
 Buste, p. 24, *baste*?
 Cheping, p. 52; p. 84, l. 180.
 Ceaping, *market*. On p. 53.
 B. text is faulty.
 Cnawes, p. 55.
 Crechen, p. 35.
 Dai, Dait, p. 85, l. 184; l. 202.
 "Dehait, Dehé, Dehez, impré-
 cation, qui a la même significa-
 tion que le Væ! des Latins."
 Roquefort.
 Dahene, p. 31. *Dazena*, a well
 sustained form.
 Diche, p. 73, a slip of *þe pen*,
 wipout sense.
 Erndi, p. 78. *Æpendian*.
 Fischal, p. 59. *Yarrells Fishes*
 I. p. 350.
 Ga o grene, p. 73: ambiguous.
 Gal, p. 83, l. 84: *gal* a subst. on
 which is built *Galþull*.
 Gencling, p. 56. s. *þuhelung*.
 Godes, p. 47. *of good* (in respect
 of) as in Greek and Latin: so
 Beaduweorca beteran. Chron.
 937.
 þuhelung, p. 57, *magnificence*. In
 his Psalter, Ps. lxxvii. 37, *Spel-*
 man has printed as gloss on
 Magnificentia, *Gennelung*; þis
 is a word of anomalous form,
 destitute of *kið* and *kin*. *Graff*
 gives ur *Guol*, *insignis*, *Guollih*,
 gloriosus, *Guollihi*, *gloria*, *Guol-*
 lihheit, *gloria*, *Guollichon*,
 gloriari; and þese glosses enable
 us to correct *Spelman*, and
 read *Geuuelung*, *magnificentia*:
 which makes it plain þat Mr.
 Brock should have read *Geuel-*
 ing on p. 56.
 þetede, p. 7. See gl. to *Lazamon*.
 Hap, p. 61.
 Heascede, p. 5: from, I presume,
 Husc; to say for *Eascede* would
 involve a figure of speech not
 prettily named.
 Her on uuen, p. 53, an error of
 þe penman for *Heonne*, as in R.
 Hire ane, p. 31. Scottish "*Her*
 lane."

Hutung. Huting, p. 53.
 Ilatet, p. 33, perhaps of þe lions,
visaged, from Lates, *looks*.
 Iburst, p. 69. from Buryt, *bristle*.
 Inune, p. 5. I read as Imane =
 gemæne.
 Iswechte, p. 2, I read as ȝe-
 rpenct.
 Kenchinde, in gl. to Hali M. read
visus excussus.
 Leirwite, in Higden ed. Gale, p.
 202, is *emenda pro corruptione*
natiue, it is þefore an apoko-
 pate form of Fopliȝenpite,
punishment for unchaste deeds.
 Hence corr. gl. H. M.
 Leoten, p. 22, p. 75, *esteem*, pr.
 Lette. Lazam. 22753.
 Leoten, p. 75, *abandon*. Lætan.
 Lihan, p. 3; p. 29 ft.; 37, *dis-*
appoint. In Lyes dict. Leogan.
 —luker, p. 71. See Hali M., p.
 25, l. 19; St. Marh., p. 23, l. 11;
 H. M. p. 41, l. 32.
 Lut, p. 77, *few*. Hali M., p. 19,
 l. 6.
 Makelese, seems *immaculate*, raper
 þan *matchless* in St. Marh., p. 17,
 l. 16.
 Nabich, p. 28 = Ne habbe ic.
 Nam, p. 29 = Ne am = Ne eom.
 Nestfalde, p. 33.
 None, p. 86, l. 223.
 Nunan, p. 73 = Nu anan.
 Oþer, p. 27. Read Oþe, as p. 26,
 On þe: þære is out of place.
 Postles, p. 57.
 Prisun, p. 84, *prisoner*, so Wooing
 o. O. L., fol. 128, c.

Rawen, p. 21. See Somners
 glossary: from "D."
 Se, pp. 31, 33. so, *exaggerative*.
 Moyses first in his lawe told
 A chyld þer xuld be born so bold
 To beþe aȝyn þat Adam sold.
 Sleatten, p. 53, *slot, let loose, laid*
on track. þe subst. occ. Chron.
 1087, *granted þe riht to lay dogs*
on. Earles ed. p. 225 top.
 Anoþer use takes an account of
 þe game. Man pleatte þa
 ænne feaƿp feƿinga þær-
 ute. M. H., fol. 62, b. þe
people worried wiþ dogs a bull,
 Of bole slatyng. Alysandre,
 200. So Halliwell in Slate
 from Yorkshire.
 Spurede, p. 59, *spurred*. Mid
 ȝpunum, G. D., 5, b. *wiþ spurs*.
 Steorue, p. 49, gl. to St. Marh.
 Studgi, *studge*, gl. to St. Marh.
 Stutten, p. 51, gl. to St. Marh.
 Tendrin, p. 29, seems to come from
 Tȳndre, *tinder*, and Tendān.
 Top, pp. 29, 71, applied here to
 þe topknot of hair.
 Unrudelic, p. 55 = Unȝenædlice.
 Wei, p. 21, *Væ!* Wei la! wei,
wellaway, whence *Wail*. But
 Text R. is more acceptable.
 Wicche, p. 41, *magus*.
 Windi, p. 11, related to Windan
 in Ætƿindān, and so forð.
 pin anes help, p. 31, *tuum ipsius*
auxilium.
 þen anes, p. 71, *þe nonce*, as spell-
 ing goes now.

CORRECTIONS.

Pp. 2, 3, titles, *read* liflade.

P. 9, line 5, *read* biȝeted.

P. 53, line 12 ; p. 57, line 6, *read* milzfule, milzful, *for* miltsfule, miltsful.

P. 63, version line 3, *correct as opposite*.

P. 75, line 15, uppart *error of penman for* uppap̃t, *upwart*.



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